

Christian Courier

A REFORMED WEEKLY

MARCH 29, 1996/No. 2481

Andean symposium hears of oppression

Robert VanderVennen

AYLMER, Quebec — Christians in Latin America cry out in their deep anguish of torture, poverty and corruption all around. Can anyone hear them?

The Inter-Church Committee on Human Rights in Latin America (ICCHRLA) is in regular contact with such people and helps as best it can. With the help of the Broadbent foundation (the International Centre for Human Rights and Democratic Development) and other generous grants, ICCHRLA brought eight people to Aylmer, Quebec, from four Andean South American countries — Peru, Colombia, Ecuador and Venezuela — for a moving four-day conference at which they could tell their

stories to interested Canadians.

Despite their similarities, each of these countries has a distinct national flavor. And in each, power is held and wielded with brutal corruption by the rich in government, business and the military. Armies and death squads capture who they will, and kill, imprison and torture innocent people without being held accountable. Most people are desperately poor. Those who complain or demonstrate are called terrorists and are brutally dealt with.

Peru: moral crisis

Javier Iguíñiz and Catalina Romero, both professors at the Catholic University of Peru, said that terror, violence and natural disasters have devas-

tated their people. There is massive external debt. People are not called to account for their crimes, which is part of the grave moral crisis in their land.

Ecuador: rich and poor

The gap between rich and poor continues to increase in Ecuador, said Elsie Monge, president of Ecuador's Ecumenical Human Rights Commission. Three-fourths of the people do not have stable jobs. The country spends 3.4 per cent of its national budget on health care, and a like amount on education, but 30 per cent on the military.

In Ecuador 45 per cent of the people are indigenous ("Indian") or black people, said Carmelina Porate, a member of



From left: Catalina Romero from Peru, Elsie Monge from Ecuador and Amanda Romero from Colombia speak of poverty and oppression in their countries.

the native Quichua nation. They have no rights and no land. Land is their life, their identity, "a place to be yourself," as she put it. Her distress at how her people are treated had many echoes in Canada's treatment of its aboriginal peoples.

Columbia: political murders

There has been civil war in Colombia for 37 years, said Amanda Romero, a human rights worker in Bogota. Democracy is very fragile — in the last election 79 per cent of the people didn't vote because of cynicism about the election. There is a great difference between constitutional guarantees

of human rights and what actually happens.

There are about 3,000 murders a year, not due to drug trafficking but for political reasons. In recent years over 20,000 leaders have been murdered and only three per cent of the murderers are caught. There are 700,000 people displaced from their homes in Colombia.

Venezuela: injustice abounds

Venezuela has much electoral fraud and many judicial problems, said Maria Nuria de Cesaris. It is common for innocent people to be picked up off the streets and put in prison

See DEMOCRACY page 2...

Canadian group helps Belarussians recover from Chernobyl radiation



Two Belarussian children who came to Canada with "Children of Chernobyl."

Alan Doerksen

OTTAWA — Although it has been 10 years since a nuclear reactor exploded in the Ukrainian city of Chernobyl, the effects of the radiation are still being felt in Ukraine and the neighboring country of Belarus. More than three million of Belarus's 10 million people were directly affected by the radiation, and Belarussian children have depressed immune systems and a high risk of

developing serious illnesses.

To help improve the health of Belarussians, the Canadian Relief Fund for Chernobyl Victims in Belarus (CRFCVB) was started in 1989 by Joanne Survilla, a native Belarussian who came to Canada as a child. The organization started as a relief effort but has since turned into a long-term program which is still expanding. Since 1989, the non-profit, non-denominational organization has expanded its

work to include four programs:

- medical equipment and supplies program;
- "Children of Chernobyl";
- medical professional training;
- the orphan project.

The most successful of CRFCVB's programs is "Children of Chernobyl," which has expanded rapidly since it began in 1991. That year, 79 Belarussian children aged eight to 12 were brought to Canada for six weeks. In 1995, 389 children were brought to Canada with this program, and 455 children are expected in 1996, says Krista Lake, executive director of CRFCVB.

"Originally, we were not set up as a children's program," says Lake. But CRFCVB was asked by the Belarussian Charitable Fund (based in Minsk) to start the program.

A cleaner environment

"Children of Chernobyl" brings Belarussian children to Canada to allow them a respite from their contaminated

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News

Democracy is fragile in Latin America

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without being charged. They may be held for five or six years before trial.

The country is desperately poor, with 71 per cent of the people living below the poverty line and 41 per cent in "extreme poverty," — people who can't buy enough food. Poor children weigh on average four kilos less than middle-class children of the same age, she said. Two-thirds of the children who start elementary school do not finish it.

'Necessity the mother of invention'

Is there hope amid all this horror? Yes, said the Andean people at the conference. The poor are finding a new resolve in their desperation. In Lima, Peru, there is now a leadership training school for the poor. Many young people are coming forward for training. Cottage in-

dustries have started. Labor unions stand firm for workers' rights, even under terrible oppression (see accompanying story).

Community kitchens have sprung up in desperation. Rosa Espinal, president of the Federation of Community Organized Kitchens in Lima, Peru, told how three or four mothers, not having enough food for their families, got together to share their scraps and pennies. They bought food together and cooked together for their families. Others joined them, and now they make their own recipes and give free meals to orphans and the elderly.

Many husbands objected to this activity of their wives and often beat them; but now many men are involved, too. Today there are about 2,500 community kitchens in Lima which feed more than half a million people daily. There are about

4,500 others throughout Peru. The movement has spread to other countries, even to Canada.

Public image

There are small ways Canada can help these people. ICCHRLA, with its many contacts in Central and South America, hears their cries and is often able to send messages to presidents and generals who have imprisoned able leaders. They respond favourably because they want a good international image.

The Latin Americans at the conference stressed that ongoing connections with concerned Canadians is very important to them. They also said that they need more contact with like-minded people in their neighboring countries, and they are delighted with the opportunities this conference has presented to them.

About 100 people from

across Canada attended the symposium. Also present were diplomatic staff from the embassies of Colombia and Peru in Ottawa, the Canadian office of Foreign Affairs, and the Latin American desk of the U.S. government in Washington.

"The only way out is for us to trust the Lord," said professor Iguiz. "He guides us through the despair, is walking with us. Our walk is difficult and ambiguous. Don't let go. Just hope — the Lord is there."

Union leaders in Colombia risk death every day

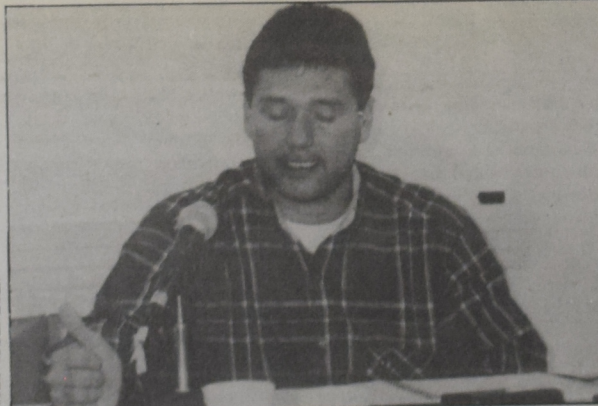
Robert VanderVennen

AYLMER, Quebec — He appears to be in his 30s and in good health, but he has a short life expectancy.

Hernando Hernandez is president of the Petroleum Workers Union in Colombia. The union started in 1934 when five workers in the government-owned oil company said, "Enough!" and started the union. They went through very difficult years. Hernandez's father was a union leader before him, who instilled in him the responsibility to defend the rights of the workers.

In the past 30 years over 70 leaders in the union have been killed. "I've had some very bad experiences," Hernandez told those attending the Andean Symposium of ICCHRLA. "But every spilled drop of blood recommit us to saving the company and our fellow workers." There have been many threats and attempts on his life.

His father was killed in 1991 by paramilitary squads. They thought that would scare Hernandez out of the union, but it gave him greater strength and resolve. He lives separately from his family in order to



Hernando Hernandez describes the death threats he has received in Colombia.

spare their lives.

Hernandez's father told him before he died, "You must continue the fight. Now it's your turn to stand up and be counted. Don't be the one who goes down in history as the person who let the company and the government win and dismantle the union." I think my father would be proud of me, says Hernandez.

Last year a paramilitary group distributed a pamphlet

saying that Hernandez and other union leaders would be killed. "But if I and the other leaders were killed or put in prison," he says, "at once 10 others would step forward and take over."

They are proud of our country and are not guerillas, he says. They don't want the company to be privatized. International solidarity is very important. "Ask our government to stop letting union leaders be killed," pleads Hernandez.

Ontario couple hosts Belarussian child

Alan Doerksen

ATHENS, Ont. — Frank and Joanne Bos, of Athens, Ont., are a Christian couple who hosted a Belarussian child last year through the Children of Chernobyl program. This summer, they plan to host her again.

The Boses first heard about the program from their daughters, who are involved with Calvinettes at Stanich Christian Reformed Church. Joanne Bos recalls how her daughters came home one day and told about the program, encouraging her and her husband to become involved. They agreed and last May hosted Tatiana Kochetkova, an 11-year-old girl from the Belarussian city of Chaussey. Tatiana spent six weeks with the Boses and will stay with them again this summer for 10 weeks.

"She was a lovely girl — we miss her," says Mrs. Bos. "She is a very quiet person." Because Tatiana didn't speak much English, the Boses would communicate with her through gestures or by pointing things out. After spending some time with the Boses last year, she picked up a little English.

"She called us Mom and Dad," says Mrs. Bos, although she and her husband encouraged the girl to call them Joanne and Frank.

While in Canada, Tatiana's health improved noticeably. "When she came here she was pale, when she went home she had a tan and was happy," says Mrs. Bos. Tatiana was treated for a urine infection while in Canada. When she returned to Belarus, the Boses gave her vitamins, bandages and aspirins as well as clothing for herself and her family.

During her stay with the Boses, Tatiana enjoyed playing with their children, especially their 14-year-old daughter Janet. They also have two sons, aged nine and 17, and a 12-year-old daughter. "They liked her very much," says Mrs. Bos.

Together with the Bos family, Tatiana enjoyed bicycling, camping and swimming. The Boses also took Tatiana to church services, Sunday school and vacation Bible school at Stanich CRC. "She loved it," says Mrs. Bos.

Since Tatiana returned home, the Boses have kept in touch with her by mail and phone. Tatiana has written back, but her letters need to be translated into English. Mrs. Bos describes the Children of Chernobyl program as "wonderful."

Besides hosting a Belarussian child, the Boses help with fundraising for the Canadian Relief Fund for Chernobyl Victims in Belarus — they take part in auctions and bake sales, together with other members of their church.

Thinkbit

Henry Nouwen reminds us that daily life often requires us to wait, whether at red lights, in line-ups or in our attempts to change our circumstances. What makes all the difference is whether or not we choose to wait with God. If we wait alone, we wait in wasted time, boredom and, ultimately, despair. But if we wait with God, times of waiting become opportunities of communion with him, and then we wait in hope as God renews our strength.

From: November newsletter of Prison Fellowship Canada

News

Canadian families host Belarussian children

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environment. Spending time in Canada's cleaner environment leads to substantial improvement in the health of these children.

According to CRFCVB, Health and Welfare Canada tested the radiation levels of children who came to Canada during the first two years of the program and found that the level of radiation in their bodies was reduced or even eliminated within six weeks. Children are sent back to Belarus with a year's supply of vitamins, which help maintain their health.

To keep the children's program running, many volunteers are needed, especially to serve as host families for the children. Host families in five provinces (B.C., Ontario, Quebec, Nova Scotia and P.E.I.) are divided into 27 regional groups. Some Belarussian children are also sent to Alberta through an independent organization that works with CRFCVB.

This year, the Montreal volunteer group will be sponsoring 47 children, more than any other regional group, says Lake.

Volunteers come from various faith backgrounds. Often host families will invite back the children they host, comments Lake. Last year, Lake and her husband hosted an eight-year-old girl named Katya. Lake describes this as "the best experience I ever had."

Compassion doesn't stop

"We chose an eight-year-old so we could make a long-term commitment," explains Lake. Katya stayed with them for six weeks. During that time, she got medical treatment.

"She needed some dental work," says Lake. Three of her teeth were infected and needed to be pulled, and three more needed fillings. "After the teeth were pulled, she was more agreeable," says Lake. "She had learned to live with a low-grade pain."

This summer, Katya will again stay with the Lake family and her sister will stay with a friend of the Lakes.

CRFCVB's medical equipment and supplies program helps out Belarussian hospitals and clinics which are barely functional and poorly equipped. Some Canadian hospitals donate surplus or unused antibiotics to Belarussian hospitals. In late March, a group from CRFCVB travelled to Belarus for a conference on the continuing effects of radiation on children. With them they brought 10 computers that were donated by a credit union in Vancouver for use in Belarussian schools.

CRFCVB has plans to get Belarussian students "online" with its new Internet Project. This will help connect students with a wide range of educational information through the Internet, says Denis Vermeirre, a CRFCVB volunteer.

The relief fund's professional training program has hosted

five exchanges in which Belarussian doctors and nurses have come to Canada to observe medical techniques. These visitors usually go to children's hospitals to find out how to treat sicknesses related to radiation exposure. The doctors and nurses stay with Canadian host families or are provided with low-cost accommodation and receive their medical training free.

In 1994 Rev. Jim Baldwin, a member of CRFCVB's executive and national board of directors, started the Orphan Project. That year, Baldwin visited six orphanages in Belarus to discuss a possible support program for them.

As a result, 16 orphaned or

abandoned children were brought to Canada in 1995 as part of the Children of Chernobyl program. While in Canada, these children received medical and dental care. After they returned, CRFCVB sent boxes of medical, dental and school supplies to the orphanages. In addition, food parcels are being shipped to the orphanages on an ongoing basis.

Funding for CRFCVB comes mostly from donations. "The funding is very much at the grass-roots level," says Lake. Volunteers put on flea markets, car washes and auctions to raise money. "More and more we're starting to get corporate donations," Lake adds.

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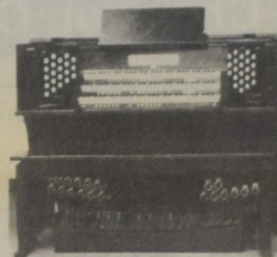
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Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions (effective Feb. 1/95):	Canada (GST incl.)	U.S.A. (GST free)
one year (44 issues)	\$43.50	\$35.00 U.S.
two years (88 issues)	\$82.00	\$66.00 U.S.
three years (132 issues)	\$123.00	\$99.00 U.S.
overseas one year	\$135.00 airmail	
	\$85.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.

(ISSN 1192-3415) Published weekly on Fridays except for March 1, April 12, May 31, June 21, July 26, Aug. 23, Oct. 4 and Dec. 27, by Calvinist Contact Publishing Limited.

All correspondence should be addressed to: 4-261 Martindale Road, St. Catharines, ON L2W 1A1, Tel.: 905-682-8311 or Fax: 905-682-8313

PRINTED IN CANADA

This tabloid contains recycled paper.



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Editorials

Don't ask what Jesus would have done

Some time ago someone disagreed with me on the value of spanking. That's fine with me. I don't have the last word on these things. But what bothered me about his disagreement was that he placed me before what must have seemed to him the ultimate argument: What would Jesus have done?

Whenever a person does that to me I cry foul. You can't solve an ethical issue by asking what Jesus would have done. Would Jesus have worked for General Motors? Would he have bought colored toilet tissue? Would he have been in favor of gun control? I don't know! How can anyone speak for the Son of God on some of these difficult issues? You'd have to arrive at an answer first, based on some pretty solid research, and even then, you'd have to admit that we see only through a glass darkly.

Would Jesus have spanked a child? He would have had to be a parent for that, which he was

not. His role was very specifically geared to one job description: Savior of humankind. Had he been a parent, he would in all likelihood not have been a savior.

There are things that Jesus said and did that can greatly aid a parent in the business of rearing children. But all of these things still need interpretation. The commandment that we must love our children sets the direction but does not specify the *how*.

To ask what would Jesus have done is almost always geared to elicit a soft and gentle answer. For example, one might ask: What would Jesus have done had he encountered Marc Lepine while he was murdering 14 women in Montreal? One almost expects the answer to be: He would have talked to him about love and forgiveness. O yeah? I hope not. I hope he would have stopped him.

In any case, it's foolish to ask what Jesus would have done. Would it have been a good thing if a police officer had shot Marc Lepine before he could have killed all 14 women? I think so.

The Spirit of truth

I'm reminded of the answer Jesus gave to someone who wanted him to settle an

inheritance matter between him and his brother. Jesus' answer was: "Man, who appointed me a judge and arbiter between you?" And then he told his bystanders a parable about greed. Jesus is saying: Don't ask me to settle your problems. You figure them out yourselves. Just make sure you don't act out of greed.

Lets ask Jesus to settle this business about spanking. "Jesus, is it right to spank a misbehaving child?" I can just hear Jesus reply: "Man, who has set me up as child psychologist? You figure it out. Just make sure you raise a child in the fear of the Lord without discouraging him or her."

And how do we figure it out? On our own? No, of course not. We need to be guided by God's Word and Spirit. "I have much more to say to you, more than you can now bear," Jesus said to his disciples before he was arrested and killed. "But when he, the Spirit of truth, comes, he will guide you into all truth."

Rather than ask what Jesus would have done, we must, steeped in the Word of God and filled with the Holy Spirit, try to discern the truth about spanking. We do this communally by praying for guidance and by talking back and forth about the physical, psychological and social implications of spanking. **BW**

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it
— reports on significant happenings in the Christian community and the world,
— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
— provides opportunities for contact and discussion for the Christian community.

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Calvinist Contact Publishing Limited

4-261 Martindale Rd., St. Catharines, Ont.

L2W 1A1, Canada

Tel: (905) 682-8311 Fax: (905) 682-8313

Use Christ as your model

There's a difference between asking what Christ would have done in a certain situation and using Christ as a model for your life. The former tries to second-guess Jesus' mind and actions. It usually implies that we project our own ideas onto Christ. But to use Christ as a model has a reverse direction: from Christ to us. It means that we carefully read of how he spoke and acted and that we want to follow him and do likewise.

Using Christ as our model does not mean that we do *exactly* what he did, because our situations are bound to be very different from the ones in which he found himself. But what we do is catch certain patterns and leading principles in his actions that we may wish to apply to our actions.

For example, at this time of Lent, we are very much conscious of how Jesus went through a time of great anguish already before the actual crucifixion took place. He was hauled before Pilate and Caiaphas and accused falsely. He was spat on, struck with fists, slapped, whipped and ridiculed. He was considered less worthy than a murderer. But in all this he did not get angry and he did not show any contempt or hatred. He was meek like the Lamb of God he was destined to be.

But Jesus was doing more than simply

fulfilling prophecy. He applied the teachings he had given at the beginning of his ministry when he spoke the Beatitudes: "Blessed are the meek, for they will inherit the earth.... Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven" (Matt. 5:5,11-12).

That was a teaching by word of mouth. But what Jesus was doing at the time of his trial was modeling this teaching in his life. And we learn well from this, because "deeds speak louder than words," even though Jesus' words have the same authority as his deeds.

Not that Jesus was consciously setting himself up as a model. He was simply being obedient and living out the love and devotion that was in him. But that kind of life inspires us. And a mental picture of how he meekly submitted to injustice may flash before us at a time when we are treated unjustly and persecuted.

The Apostle Peter encouraged "God's elect ... scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" to use Christ as a model: "But if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps." **BW**

Letters/Poetry

Revitalized Christian fathers needed

Mr. Hielema's thought-provoking article entitled "Can the male prevail" (CC, March 15) prompts me to respond. Among other things, I found the following observations especially noteworthy: "A true sign of our degeneration is the unwillingness of many men to become husbands, which ought to be masculine obligation"; and: "It is bonding to both family and creation so to God our Creator through a clear appreciation of the responsibility of being a provider, caretaker and steward."

The roles of fathers (and mothers) have greatly changed during the last 20 years, primarily because of the women's movement and economics. Christian families have not been immune to the societal upheavals of the last few decades. Particularly the role of father, perhaps even more than that of mother, is no longer as clear-cut as it was some 30 years ago when my wife and I got married.

Former U.S. Vice President Dan Quayle made the following succinct comment a few years ago about fathers in broken marriages: "The father-child bond is severely, often irreparably damaged in disrupted families. Rather than helping with homework or carrying out a project with their children, non-residential fathers are likely to take the kids shopping, to the movies or out to dinner. Instead of providing steady advice and guidance, divorced, separated fathers become 'treat dads.'" ("Dan Quayle Was Right," *The Atlantic*, April 1993.)

Will fatherhood disappear?

The question is not so much "Can the father prevail?" as it is whether or not we Christian fathers will by default,

neglect or carelessness allow the "traditional" father figure to become obsolete, or worse yet, to vanish. To illustrate the actual possibility of the demise of fatherhood, I recommend the watching of a recent PBS documentary entitled, "The Vanishing Father." Quite a shocking but honest picture!

Added to this scary scenario must be the frightening spectre of artificial insemination, which has made the father's, i.e., male's, presence in the family equation optional and problematic. No wonder many young people are deeply troubled about the state of marriage, and quite reluctant to make a life-long commitment to a member of the

opposite sex!

At this grim time in human history, more than at any other time, Christian fathers (and mothers) are needed to model a *Christian* example of marriage. A beautiful but no easy task. While I share Mr. Hielema's main premise about being good fathers, I find, with all due respect, his idea of being good stewards to the earth within the marriage setting somewhat contrived and even pantheistic, especially when he elevates the "femaleness" of the earth to such an exalted state. Sexually appealing certainly, but not very Biblical.

Those of us who are fortunate enough to be happily married and fathers of

children in a wholesome Christian family setting have great reason to humbly thank God for such a blessing. As fathers we are challenged to rededicate ourselves and stand by our wives at every stage of marriage; to be caring and nurturing to our marriage partner and children, if God has granted them to us.

To quote Mr. Hielema: "A husband is a man who has made a decision to be in place, to make commitments, to forge bonds, to put down roots, to translate empathy and compassion to acts of caring." May God help us in our married lives to be better fathers and husbands.

Henry Lammers
St. Catharines, Ont.

The shoemaker

Lou, can you fix my shoe?
Yes, Miss Bond, that will I do.

Lou, can you do it fast?
Yes, Miss Bond, and I'll make it last.

Lou, is my shoe OK?
Yes, Miss Bond, give me my pay.

Lou, I don't have any dough.
Well, I guess the shoe won't go.

Because people without cash
Make my shoe repair shop crash.

Bye, Lou.
Bye, lady without shoe!

(Translated by Bert Witvoet from an old Dutch nursery rhyme)



Has God placed the Harris government over Ontarions?

Your editorial "Is everything fair in strike and war?" (March 15) raises legitimate concerns and questions that clearly deserve further reflection and discussion from a Christian perspective of government and public justice. For now, I'll only address a few issues.

You understandably deplore the impact of the Ontario public servants' strike. You contend: "All of this misery has come to Ontarions courtesy of (former premier) Bob Rae and the New Democratic Party, who, two years ago, passed a law that for the first time permitted public workers to strike." You claim: "the labor movement is desperately trying to make the Harris government unpopular." You assert: "In a democracy, that is an unjust way of fighting the next election."

Should the public servants' unions simply accept the Harris government's arbitrary action to deprive them of their

historic successor rights and its unilateral decision to dismiss thousands of workers? Which biblical principles justify the government's sweeping dictates and require these workers to do as they're told by their Conservative employer? Have public servants no human right to fair treatment? Should the Harris government be free to do as it pleases? Aren't the principles of public justice for all people essential guidelines for settling a societal conflict such as Ontario's current crisis?

Did God approve?

You even declare that "it [the public workers' strike] is also a form of rebellion against God, who has placed the Harris government over us for a little while." Are you certain?

During the 1995 election, Ontarions exercised their right to vote for different parties. Less than half of those who

voted supported the Conservatives and their "Common Sense Revolution."

What makes you so sure that this election outcome has God's approval and that God favors the Conservatives' ideology? How do you know that workers' legal strike is "a form of rebellion against God"?

Merely asserting that "God... has placed the Harris government over us" and that "God has graciously set (it) over us for our benefit" does not make it so.

Why would God "graciously set over us" rulers (whether they be Conservatives, Liberals or New Democrats) whose political ideologies and party platforms neither explicitly confess the Gospel nor consciously seek to practice Jesus' command to do "justice, mercy and faithfulness" (Matt.23:23)?

Why do you make God responsible for election results produced by human decisions? What makes you think that

God is happy with people's partisan choices? We know that God does allow various political actions, but does God endorse particular ones?

Wouldn't it be wiser to remind all — including strikers, the politicians, and your readers — to reflect prayerfully on at least two questions:

1) Do the serious disputes between OPSEU (the Ontario Public Service Employees' Union) and the Conservative government actually make Christian economic and social sense?

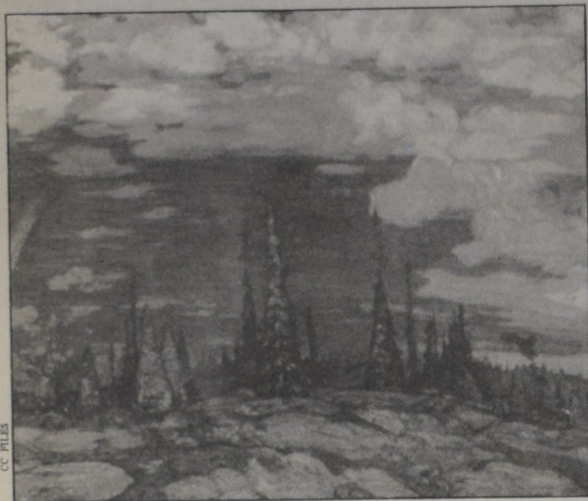
2) Can their major differences be resolved justly in harmony with Jesus' message of reconciliation (see 2 Cor. 5:11-21)?

Such reflection would stimulate all of us to work harder at the meaning of our salvation in the spirit of Jesus' resurrection ministry.

Gerald Vandezande
Agincourt, Ont.

Family

The 'seven' — and their heirs — give art to a nation



Terre Sauvage (The Northland), a 1913 painting by A.Y. Jackson, a founding member of the Group of Seven.

TORONTO (Canadian Scene) — Before them, there had been few Canadian artists whose works would survive the test of time. In 1920, when they first exhibited as a group in Toronto at what is now the Art Gallery of Ontario (AGO), they were reviled by the majority of the day's art critics.

Their paintings were compared to "goulash," "a drunkard's stomach," and "a head cheese." They were accused of being "out to make a sensation, did not know how to do it and wasted considerable good pigment in the attempt." Canadian critics could not accept the fact that a real art movement had been born in their own country, inspired by its landscapes.

They were called the Group of Seven, although more than seven became involved in their artistic movement which was eventually to galvanize Canadian art. One of them, Tom Thomson, had met an early death several years before the group used the name, but his influence lived on to inspire not

only his immediate colleagues, but generations to follow. Their bold landscapes, painted all over the land, brought a new vision of the country to Canadians, and eventually gained acceptance in Canada as well as worldwide.

How these innovators would have loved what is taking place in Toronto right now, linking past to present and inviting Canadians to look at themselves through the nation's art.

170 'Group' paintings and more

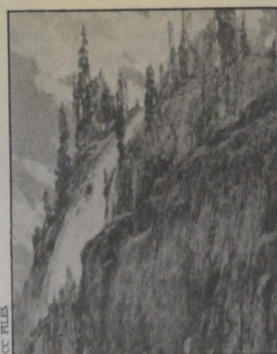
An exhibition which opened last month at the AGO is called *The Oh! Canada Project*. Its nucleus is paintings by the Group, an exhibit which originated last year at the National Gallery to commemorate the 75th anniversary of the Group's first exhibit. The current exhibit is called *The Group of Seven: Art for a Nation*, and features 170 paintings by the founding members: Frank Carmichael, Franz Johnston, Lawren Harris, A.Y. Jackson, Arthur Lismer,

Fred Varley and J.E.H. MacDonald. It includes works from private and public collections all over Canada, a number of which have not been seen since that first exhibition in 1920. This part of the project will be seen later this year in Vancouver and Montreal.

But *The Oh! Canada Project* goes several steps further. In addition to the Group of Seven paintings, visitors will see a variety of companion collections — works by historical and contemporary artists, including Tom Thomson, as well as installations designed to cause viewers to examine the nature of "being Canadian."

Runs till May 6

Recognizing the diversity of Canada, *The Oh! Canada Project* includes the active participation of six community-based groups. Among them are art collections from Native Canadian, Chinese and Latino groups, and the work of a multicultural group from an English-as-a-second-language class.



Batchawana Falls, by Franz Johnston — from the Group of Seven's first exhibition in 1920.

Students from six secondary schools are also participating with their art projects. Visitors can participate by voicing their opinions for inclusion in a televised "Speaker's Corner" over the Bravo cable network. Throughout the run of the exhibition the AGO is presenting lectures and seminars.

The exhibition will remain at the AGO until May 6. It is open Wednesdays through Sundays from 10 a.m. to 5:30 p.m., and Wednesday and Friday evenings to 10 p.m. Prices are \$12.50 for adults; \$10.50 for seniors and full-time students, and \$6.50 for children, age 5-11.

Losing my licence

Marian den Boer

One sunny winter day my daughter Michelle and I put on several layers of shirts and sweaters so we wouldn't need bulky coats; I tucked my driver's licence into my breast pocket so I wouldn't need a purse; we loaded the cross-country skis into the van and were off to the local golf course. Apart from a few spills, we had a wonderful afternoon.

It wasn't until Sunday morning two days later that I realized my licence wasn't in my purse. I quickly checked my shirt pocket. It wasn't there either. Panic set in. I must have lost the licence on the golf course. It could have slipped out when I failed to negotiate a turn and landed in the weeds.

Maybe I could check the course. Or maybe someone would find the licence and mail it to me. Maybe I could go to the licence bureau on Monday and arrange for a new one. In the meantime, did that mean I shouldn't drive?

May I still drive?

Coincidentally, that Sunday morning some friends whose car was giving them trouble needed our help to get to church. Their car lost power whenever it faced a major challenge like a hill. They didn't have power to drive their vehicle and I didn't have the authority to drive ours.

Sitting in church I wondered if I really *had* lost the authority to drive a car just because I displaced the piece of paper that *proved* my authority. It wasn't the same as the time years ago when Marty lost his licence because he hadn't paid a speeding ticket. I mean, I still legally had my licence. I just didn't know where the proof was. Of course, with all this going through my mind I missed part of the service.

Sunday afternoon conditions were still ideal for skiing, so Marty and I and two of our children decided to return to the golf course. We would keep our eyes open for my licence along the trail.

As we dressed for skiing, I grabbed a flannel shirt. There in the breast pocket was the licence. I guess that's what happens when you wear more than one shirt.

Still 'licensed' to do great deeds

Many of us believers within the church act like we've lost our driver's licences. We think we don't have the authority to cast out demons, to heal the sick and perform miracles like Jesus did when he walked on earth. Jesus tells us in John 14:12: *I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.*

Too often, we in the church think we don't have the licence to do what Jesus teaches in the gospels; while all along, proof of our authority is right there in Scripture. Once we recognize the authority we have through Christ's resurrection, then the power of the Holy Spirit is able to work through us.

Marian den Boer lives with her husband, Marty, and five children in Hamilton, Ont.



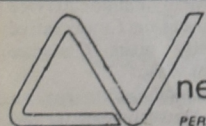
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Media/Arts

Fun, diversity, integrity characterize kids' CD

Marian Van Til

Songs from the Circle

Sue Roberts

Nairis Records, 5000 Eagle Rock Blvd., Suite 424, Los Angeles, CA 90041. Thom Sharp Music, 1996. NCD 9601 (CD); NCS-9601 (cassette). \$11.99 US + \$3 ship. 1-800-472-7856.

This upbeat recording is a joint effort by a Los Angeles-based wife/husband team, Sue Roberts and Thom Sharp. Roberts and Sharp shared composing duties, Sharp arranged the songs, and Roberts sings them, with a little help from their seven-year-old son, Ian, and a few others.

There's a lot of musical schlock (some of it "Christian") being foisted on kids and their parents through slick advertising these days. This album is a good antidote. So far, it's available only via its creators.

The songs and lyrics are carefully crafted and there is a delightful diversity of style. There are no sound gimmicks. *Songs from the Circle* lets kids

hear real, acoustic instruments, well-played — more and more a rarity.

"Flowin' Like a River," a rhythmic, soft rock tune, starts things off by encouraging an inquisitive, exploring nature in children. Later, "All I See" adopts a similar musical style. There are bluesy tunes, some with funky riffs on solo violin, kept moving and interesting by a variety of rhythms and tempos ("Cooperation"; "God Created"; "I Gotta Light").

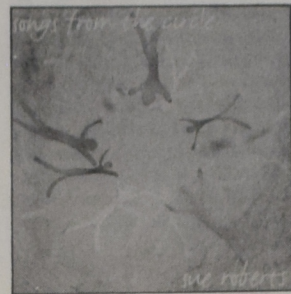
There are several folk-style ballads. There's also a foot-stompin', bluegrass sing-along with banjo, string bass and fiddle ("Back Where You Belong"), a kind of hide-and-seek song into which any child's name can be inserted. There's a humorous, soft-shoe number celebrating each child's uniqueness and worth, despite perceived deficiencies, in "What a Beautiful Person."

A rap number "Froggie Woggie Doodle," with its musical tongue in cheek, offers kids a chance to echo the rapper.

The title song, "Welcome to the Circle," sounds like an updated, syncopated Sunday school chorus (it's less interesting than many of the others). A rhythmic number about garden-

ing is introduced with a speaking chorus and spade and rake sound effects; gardeners of any age will smile at and relate to the wry humor and resignation in "I Hate Waiting." A calypso-style song celebrates God's gift of "Imagination."

Thom Sharp told this



reviewer that he and Sue Roberts did not aim to make this a Christian album and intended it for children of all faiths. They host a regular group of neighborhood kids at their home: they formed "The Circle" in order to teach their own son, and anyone who wants to join, important spiritual lessons they thought he wasn't learning in Sunday school. And since Sharp and Roberts are both professional musicians,

they regularly write songs for the kids.

"We didn't set out to make an album," Sharp says. "It happened." And they formed their own record/production company to make it happen. Despite that, the album feels like a whole, held together by the purpose of *The Circle*.

The project became a fulfilling artistic outlet, says Sharp, something his job as a composer of TV and film cartoon music usually isn't. (He has written the music for *The New Adventures of Winnie the Pooh*, for the upcoming film sequel to *Aladin*, for various TV cartoons, and has won an Emmy.) "You make a lot of money," he concedes, "but you don't write in this industry if you're looking for artistic fulfillment. You're composing by committee; everybody has something to say about the final product; there's very little of you in it." Sharp and Roberts are now planning a second album.

They attend what Sharp calls "a liberal Methodist church" and his theology is not exactly orthodox, he freely admits.

But there's just one song ("All I See") whose lyrics might raise some Reformed eyebrows because of new-age

overtones. It says: "All I see is a part of me/Birds flying high/And fish in the sea/Mountains and valleys/Flowers and trees/All I see is a part of me...."

God speaking in nature

Another song, "God's Voice," allows for ambiguity of interpretation, not necessarily a bad thing. The song can act as a means of encouraging children to carefully observe and rejoice in how God reveals himself in creation: "Sometimes when I'm quiet/I hear God's voice.../Softly and gently/Calling me/God's voice/In the trees/God's voice/In the sea/God's voice/Inside me/Deep inside of me."

Sharp says he was trying, in these two songs, to express our being an integral part of creation, not apart from it. Sharp places a great deal of emphasis on the unity of human beings and on inclusivity.

Sharp's and Roberts' theological or philosophical views notwithstanding, this album's musical, textual and moral integrity are obvious. As such it has much to offer Christian children and all children, and will be a source of fun and enjoyment for kids up to about age 10, and their parents.

Biblical characters come to life in informed drama

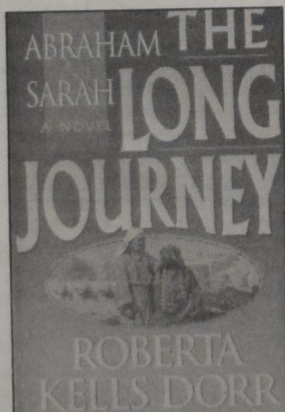
Marian Van Til

Abraham and Sarah: The Long Journey

By Roberta Kells Dorr

Nashville: Moorings/Ballantine, Random House; Mississauga, Ont.: Random House of Canada, 1995. ISBN 0-345-40090-9. 392 pp. \$27.95 Cdn.

I launched into this book with both curiosity and suspicion. The lives of the biblical Abraham and Sarah certainly provide a writer with good subject material and high drama. But I wondered how, and how well, such a writer would "novelize" the story of these heroes of faith. And I was a bit suspicious, I admit, of the book coming from a secular publisher. Would it really capture the spirit of this intriguing pair as



Scripture presents them?

The dust jacket didn't completely allay my suspicions, talking as it does of "a story of love and determination so compelling it has endured for centuries." (Does *that* capture the essence of Abraham and Sarah's faith?)

Nor did it tell me where author Roberta Dorr might be "coming from," other than that

she lived in the Middle East for 17 years. (Was she there as part of her career, or a spouse's? as a missionary?) All we're told is that Dorr now lives near Knoxville, Tenn., and that she is a popular conference leader and speaker. (What kind of conferences? what does she talk about? is she a Christian? a follower of Judaism?)

Misgivings dissipate

Shortly into the book my misgivings began to dissipate. Dorr's experience in the Middle East, whatever it was, obviously stood her in good stead, and she's apparently a keen student of history as well as the Bible. She writes as one who knows and understands not only the culture and time in which her characters are set, but their worldview as well.

Dorr makes these great biblical characters leap off the pages into your imagination. Though she obviously elaborates a great deal on the information we're

given in the Old Testament (and the few references in the New), she does so in a way which always seems to keep in view the brief biblical picture.

Focus on Sarah

Some readers might not like the way Sarah is portrayed (she's not always likeable), yet it's hard to argue with the jist of Dorr's characterization. And the way she weaves Hagar into the story is both ingenuous and realistic. There are interesting peripheral characters as well.

If some of the characterizations are surprising at first, they have a way of quickly seeming inevitable. Particularly astute is Dorr's understanding of the fact that Abraham was called from a *pagan* culture that did not worship Yahweh, and how difficult it was for his household to make a complete break with the worldview and gods of that culture (remember the "household gods" still evident two generations later in

Jacob's household?).

Dorr's prose is too often pedestrian; she's not a great writer. Yet she has the ability to keep you turning the pages even though you ultimately know the story's outcome.

If you've been inspired by Abraham, this book will intensify that feeling while allowing you to see him as a human being, not some phenomenal "saint." If you've never thought much about Abraham and Sarah as *people*, this book will open a window for you for further understanding and biblical study of these characters. In the end, it may very well nurture your own faith.

A drawback is that Abraham's character is somewhat underdeveloped compared to Sarah's (the opposite of the biblical narrative). As a woman herself, Dorr has particular insight into the thoughts and actions of her female characters, but she is slightly less successful with the male characters.

Church

Afrikaners concerned about language in church

GRAND RAPIDS, Mich. (REC) — As members of the Dutch Reformed Church (DRC) contemplate a united church with the Uniting Reformed Church in Southern Africa (URCSA), they are concerned about their language, Afrikaans. Afrikaans has always been the language of the DRC and is widely known in the URCSA. For 40 years, it was the primary language of government, with English as the second language.

However, the URCSA recognizes the use of 11 different languages in its churches. The church's newspaper, *Die*

Ligdraer/Ligstraal, has tried to weave a policy that gives some place to all the languages.

It publishes some articles in English only, some in both Afrikaans and English, and prints news articles in whatever language they are submitted. The English-only articles are those whose readers are likely to be from the more-educated sectors of society, according to the editor, Chris Fourie.

Some in the DRC, however, looking at a future united church, judge the church will have a majority of Afrikaans speakers, and they will be the

well-educated majority. In a recent editorial from the DRC's newspaper, *Die Kerkbode*, editor Fritz Gaum noted the creeping anglicization in their churches. Occasionally English songs are being sung, and preachers are sprinkling sermons with English expressions, Gaum noted. He admitted that language should not be the primary concern of talks on church unity, but said everyone should have the right preserved to worship in their own language.

James Lont joins Reformed Ecumenical Council staff

GRAND RAPIDS, Mich. (REC) — Rev. James C. Lont began work for the Reformed Ecumenical Council in February. He will be the secretary for youth and Christian education, a new position in the REC. Lont has been the chair of the REC commission for youth and Christian education since it was formed in 1980. He has also worked as a consultant for the committee, helping to organize

conferences and other meetings. A new chair for the commission will be appointed following the 1996 Assembly in June.

Lont, who is also a minister in the Christian Reformed Church, said he wanted to finish his ministry by working in an ecclesiastical setting. For the last eight years he has been director of ministry development for Worldwide Christian Schools, promoting the

development of Christian day schools in other countries. Although officially retired from the CRC ministry, Lont said he sees this move to the REC as a transition, not a retirement.

Lont will continue his past efforts at developing relationships among youth workers in REC churches. He also plans to provide consulting services to them, and may organize youth and Christian education seminars for local church leaders. He will also provide organizational assistance for the general secretary.

British churches protest government plans for refugees

GRAND RAPIDS, Mich. (REC) — British churches have called its government's plans to control refugees "draconian." The British government has a bill before parliament that would strengthen the checks on refugees, remove some welfare benefits now available and create a "white list" of safe countries from which no refugees would be accepted.

The churches fear that these measures would leave many asylum seekers destitute and force them to live on the streets. Anglican Bishop Roy Williamson estimated about 70 per cent of the current refugees would lose benefits under the new rule, or about 30,000 people. He also protested the "white list," mentioning Ghana and India as two places on the list that should not be.

Enrolment rises at American Christian colleges

GRAND RAPIDS, Mich. (REC) — Enrolment at Christian colleges in the United States has risen by an average of five per cent in 1995-96 over the previous year. In the Coalition of Christian Colleges and Universities, over half of the 90 members schools reported record enrolment this year.

Reasons for the increase are both demographic and cultural. There are more high school students who want to attend a college or university, and that number will continue to grow for several years. Secondly, there is a concern in the United States over the atmosphere of the public universities. Various

Christian groups, such as Focus on the Family, are questioning the wisdom of public education.

Nevertheless, Christian colleges still enrol only about one per cent of all university students. The Christian colleges have been more co-operative recently, because they see their main competition is not each other, but the public universities.

Return to innocence among whispering pines

OCEAN ISLE BEACH, N.C. (EP) — Noting that Adam and Eve covered their nakedness only after sinning, a group of Christian nudists is returning to the fashions of Eden for an annual retreat at the Whispering Pines family nudist resort. The resort owners — a Methodist and a Baptist — say they hope that Christian involvement will help make nudism "wholesome, family-oriented fun." The retreat includes seminars on how Christians can spread their influence in the nudist community.

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Church

Need new generation of evangelism leaders, says Lausanne

WATERLOO, Ont. (Vision 2000) — In its first meeting since a major restructuring two years ago, the international Lausanne Committee for World Evangelization (LCWE) has decided to make leadership development and evangelical partnership its top priorities. It will also strengthen its global communications.

With 43 participants representing 25 countries, the biennial meeting of the Lausanne Committee agreed to appoint a leadership development task force, recognizing the need for a new generation of younger leaders to emerge in evangelism and mission, and to carry on the Lausanne spirit of "the whole church taking the whole gospel to the whole world."

Meeting Feb. 26 to March 1 in Stuttgart, Germany, the group of Christian leaders committed to accepting the evangelization of the world at the top of the church's agenda, and resolved to ask each national committee to "take part in the development of evangelistic partnership" so that there is a "united witness and a responsible use of resources."

Going electronic

As one of its resolutions, LCWE appointed a senior associate for technical services to foster the development of more electronic communication by way of e-mail and Internet news groups among the LCWE committee members. This illustrates its commitment to strengthen

overall communications for needs and issues in world evangelization.

LCWE, known for its sponsorship of international consultations on mission issues, will seek funds for a meeting on spiritual warfare, and one on "contextualization." The possibility of additional consultations were discussed to deal with the subjects of ecclesiology, nominalism, proselytization and migration (the geographic movement of people in a high-tech society.)

Sharing resources

The question of relationships with similar organizations was addressed by the committee, which resolved to "intensify dialogue" with the World Evangelical Fellowship (WEF) and the "AD 2000 and Beyond" movement in order to establish how Lausanne can best serve the churches in these contexts.

The committee also agreed to establish a contact with the World Council of Churches (WCC) "with a view [to] maintaining mutual communication and, if invited, [to] send observers" to meetings dealing with missiological issues.

"Lausanne cannot do the job of world evangelization," emphasized Rev. Fergus MacDonald, executive chair of the committee, "but Lausanne does have the information which can persuade and inspire the churches to do the task of evangelism in a biblical and strategic way."

Colombia 'morally sick'

BOGOTA, Colombia (EP) — Colombia is "morally sick," according to a statement issued by the nation's Bishop's Conference. The five-day conference took place during the week when President Ernesto Samper was indicted for allegedly accepting millions of dollars from the Cali drug cartel to help finance his election campaign.

"Today's national drama is a sign that drug trafficking has invaded all spheres of our democratic, economic, professional and social life," said the statement. "Corruption and lies

have taken over politics in such a way that we no longer know who's telling the truth, who's telling half-truths and who is deceiving us."

Credit

"And the scripture was fulfilled that says, 'Abraham believed God, and it was credited to him as righteousness'" (James 2:23).

A gracious woman in the latter half of her life was once giving advice to a marriage preparation class which I organized. When it comes to making purchases, she told the young women of the group, "Don't ever buy anything on credit! Always pay for everything with cash!"

Incredulous laughter rippled around the room. Can you imagine a modern wallet with no credit cards in it?

Financial credit is a strange thing. You can't get it if you don't have it. And when you try to have it, it doesn't belong to you anyway. When we moved to Michigan from Ontario our credit rating didn't follow us. Before we built our home no bank would issue a credit card. Now that we live in our new home, the offers come nearly every day: "You have been pre-approved for \$5,000 credit!" How can that be? I'm the same person today as I was last year, with probably less financial equity, and yet I've been granted more credit! Says who?

When the German poet Detlev von Liliencron was in a tight financial bind, one of his creditors stopped him on the street and demanded payment. "Sorry!" von Liliencron said, "But I have no money! Please be patient!"

The man was indignant. Blubbering, he replied, "But that's what you said four weeks ago."

"Well," retorted von Liliencron triumphantly, "haven't I kept my word?"

I don't suppose that kind of credit sat well with his creditor!

Songs of self

Credit is a slippery thing. You want it. But if you say that, you won't get it. You'll get blacklisted instead. Gilbert and Sullivan have their Captain of the *Pinafore* proclaiming his eminent worth in their operetta of that name. Behind him a chorus declaims and defames: *He is an Englishman! For he himself said it, And it's greatly to his credit, That he is an Englishman!* All the while, of course, the audience is laughing at his buffoonery.

Sometimes we look for credit by association. In the last years of his life, composer Louis Antoine Jullien dreamed of writing one final work. He said he'd like to set the words of the Lord's Prayer to music. Wouldn't it look wonderful, he asked his colleagues, to have a title page that read: *The Lord's Prayer. Words by Jesus Christ. Music by Jullien.*

The best credit, of course, is neither earned nor grasped. One of my favorite stories about Abraham Lincoln comes from his Illinois days as a young lawyer. Once an angry man stormed into his office demanding that he bring suit against an impoverished debtor who owed him \$2.50. "Make him pay!"

Well, Lincoln didn't want anything of the sort to happen. The debtor couldn't pay the \$2.50, the creditor didn't need the \$2.50, and society shouldn't be run by either such greed or insensitivity. So Lincoln declined the case.

When grace plays the game

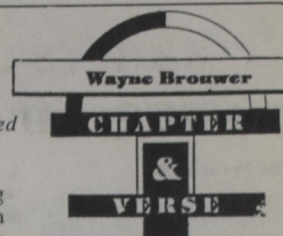
Unfortunately the man kept pressing, and since Lincoln was the only lawyer available he was forced to serve the suit. First, though, he charged the man \$10 for legal fees. Then he brought the defendant in, gave him \$5 for his time and asked if the charges were accurate. The man readily agreed, and out of his newly-gotten \$5 paid the \$2.50 he owed. Everyone was satisfied. Even the irate plaintiff, who never realized he spent \$10 to collect \$2.50.

But turn the story around. A man with no credit, burdened by a debt he could never repay. Along comes an Advocate he can't hire to resolve a matter he can't win. And suddenly, in a transaction he could never accomplish, the debt is gone, the creditor has disappeared, and he has money in his pocket! All he had to do was agree to the terms.

So it is with faith, says James. Don't try to figure it out. And certainly don't claim credit for it. But when it's there, you'll know it.

And so will others!

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.



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Feature

An interview with Matth Cupido

Corine Vreugdenhil

Corine Vreugdenhil is the curator of A Cupido Retrospective: Celebrating Two Decades of God's Faithfulness, an exhibit showing at Redeemer College, Ancaster, Ont., from March 15 to April 5. Last month, Vreugdenhil conducted a two-hour telephone interview with Cupido, during which she experienced "his wonderful, dry sense of humor and forthrightness in discussing his work and ideas about art." What follows are excerpts from that interview:

This exhibition has been formatted to show a cross-section of your work from the past 20 years. Why have a retrospective at this point in your career?

I think it's appropriate to put a body of work together and to celebrate that.... There is not a great deal of good art around in the Christian community. A lot of the art is demonstrative, socially reactionary, which is okay but I'm not sure if that is the purpose of art.

What is the purpose of art?

I think art enhances; it's a beauty thing. Remember when the burglar came into the prime minister's house and Chretien took a piece of Inuit sculpture

and was going to hit him over the head with it? Well he could also have used the sculpture to put a nail in the wall, but it was not a hammer. You can use it for one, but it is not.

So what do you do to the whole concept of art and creativity when you use it to slam this, or oppose that, or justify this or that? I have never thought of art in any other way than as a celebrative medium, even though it sometimes brings sadness. Seerveld once said that Cupido's faces never smile; my faces do not need to smile for them to be happy. It is still celebrative; this attitude is shown in works like *The Little*

Two decades of C

Horse and The Little Flute Player.

You donated Reliquary to Redeemer and I used it on all the promotional material for the exhibit. Can you explain the significance of this work?

This is actually an inch and a quarter of a driftwood piece. The work is called *Reliquary* because when you come into a cathedral and see those little niches in the wall, those little statuettes, they are reliquaries.

There was a wonderful little graphic thing in there with a petrified stamen with a little flower on it and I thought it was most beautiful. You see, most reliquaries are very secular. They have to do with something that really does not touch anybody, so it is nice to see something that has a past and present. That is my sense of this piece.

It is almost as if it is still alive even though it is petrified. I enjoyed the gothic idea and design of it. It is almost like a half round kind of window at the top, like a cathedral window, and I liked the sculptural idea of it.

When, and how, did you realize your vocation as an artist in a community that shows very little support or tolerance for the arts?

I wanted to do art ever since I was about four or five years old, and never changed that direction through elementary and technical schools.

I had this notion that this is what I wanted to do and I had already experienced in some ways the blessing of that, not in the sense of financial return but that it had positive results with other people, either with other kids in school, or at home, or with friends.

That [was] critical because the dye, as such, did not need to be cast in an atmosphere where I had to bear that "community" idea in mind. That ... has never been an issue [which had an impact on my doing or not doing art]. I just knew I had to do it. Whether people liked it or not did not make a difference.

In an increasingly pluralistic society, how do you perceive your role as a Christian artist?

I like to think about Christians doing art. I know this is an age-old thing: it comes down to Christian art and Christians doing art. It is very easy to add

to the pluralism, making things a little bit more confusing than they are already.

If we did not live in such a pluralistic society, would I work differently? No.

I know only one way to work, and that is to do things as they are given me, as faithfully as possible. We need to shame the secular folk, we need to make



Wrath of God on His Son Jesus
— 1987 woodcut

Christian artist invites others to join the celebration



Cupido at work on the mural at Redeemer.

Bert Witvoet

ANCASTER, Ont. — It seemed like a Patmos Gallery reunion when some 250 guests showed up at "A Cupido Retrospective" held at Redeemer College in Ancaster. Christian artist Matth Cupido was back from Canning, N.S., after a 15-year absence, along with representative pieces from his 35-year career.

Redeemer student curator Corine Vreugdenhil had scoured the Ontario Reformed community to bring 57 of Cupido's works to the four-week exhibition, which started March 15. It was memory lane for many Toronto-area former supporters of Patmos Gallery and its struggling artists (are there any other kinds?). Part of the fun of the exhibition was reading the name plates and

seeing who owned what.

The idea of having Cupido come to Redeemer for this retrospective exhibition was born when college president Justin Cooper and his wife, Jessie, visited the Cupidos in Nova Scotia last fall.

They especially like Cupido's mural done for Acadia Divinity College in Wolfville, N.S., on the theme of the mission of the church. The work takes the viewer from creation to consummation of the world. The Coopers were all ears when the artist suggested doing a mural for Redeemer on the theme of Psalm 46:4: "There is a river whose streams make glad the city of God, the holy place where the Most High dwells."

That's how Cupido was declared artist in residence for the last month of the academic

year, and why, as soon as he got here, he started on the mural. At the time of this report, the top section was nearing completion.

Cupido explains the painting as dealing with the coming Kingdom. The river flowing from the top, where a victorious lamb is already visible, will look like a garment of praise. The mural will both exude and invite celebration. Cupido plans to paint no people into the picture, but students and staff ascending and descending the stairs right in front of the mural will become part of the mural. Cupido sees that as an invitation to them to join the celebration of the coming Kingdom.

The public dedication of the mural will take place on April 8 at 8 p.m.

God's faithfulness

trouble keeping that faithfulness in front of our eyes.

I am not trying to make things fuzzy. You need the totality of life in art. That is one thing I experienced at Patmos [a Christian gallery/workshop in Toronto in the 1970s]. Patmos did not last long for me, but it is something that I did experience: the grip, the pathos of life. We need to experience that in the writing of poetry, we need to see it in film, we need to see it in art.

How do you convey your own spiritual quest in your work and how do you feel about making that public?

I have never minded talking about my art. My art is not that terribly complicated because I am not a complicated person. I like to talk about my art and I know there are some artists who don't. I personally do like to talk about it because I want people to grow from it. I guess it's a conscious notion about learning things from art.

So it's not only your own vision that you are trying to portray in your art but a vision that your viewers should be able to learn something from?

Yes. But it is my own, to the extent that you can make something your own and make something that is new.

We used to have that particular discussion at Patmos. Well, if you're going to wait to make something new, then you might be on old-age pension before you get to do that. I

mean, we are in the renewal business, we are in the reopening-of-the-eyes business. It is the renovation stuff I like to deal with; we cannot be too conclusive about things because we are not only dealing with spiritual matters but with physical and organic matters.

In 1974, when Patmos closed, there was a lot of sadness around; looking back, it is as if we never saw the little flower that Patmos became.

What else do we want now? Did we want Patmos to be an Empire State Building? No, we wanted Patmos to be a little voice and Patmos was an incredible voice, a wonderful little voice.

When your time at Patmos was over, did you feel that you could move on and continue your career somewhere else?

I think about my time at Patmos and my years in Toronto as being phenomenal times, times in the forefront of everything. As artists together in that communal studio we communicated with a lot of people. Patmos was a beehive, though it was not necessary for everyone to be producing; one artist produced this and the other produced that. Patmos in itself was something that was like a little nudge for a generation, a people.

People must have their own impressions of your work which might be unlike your ideas. Does that bother you?

I don't assume that the public

will understand my ideas immediately. Even the Christian community cannot have a particular understanding of my work right away. I have a particular phrase that I use for this: *We are all dealing with our confession* — which is your and my

for.

Many of your works have been part of religious series. But you have also done landscape paintings and still life works. Why do you do these so-called non-religious pieces?



Easter Triptych — 1991. Owned by Herman and Diane Proper.

spine. In art, we are trying to enlarge the experience of that confession, change that confession into technicolor, instead, as John Calvin did, of keeping it in grey, black and white.

Can you elaborate on some of the series or thematic developments that have taken place during your career?

I continue to work on the thematic ideas. I consider that to be an ace in the hole; you are never unemployed, you always come back to things: things on the Psalms, and Job, on the suffering of Christ. Christ's suffering is such an interesting subject because you start off with the Stations of the Cross. And then where do you go?

You have all kinds of ways to go. Look how distorted a view most Calvinistic churches [have when] they say, "You cannot do that, Mr. Cupido. You cannot paint a picture of Christ." The fact of the matter is this, it depends on what I entice you to use that depiction for, and what, in the end, you want to use it

You have to do that; it's a nice exercise and a nice little bit of space. That doesn't mean that when you do a little landscape or something that it is insignificant. *A Child's Pocket*, for instance, has in it the things that used to be in my pocket. This work is different than the religious pieces but it is not less — or more — in any way, shape or form.

But some people would say that because you are a Christian all your work should be explicitly Christian in theme?

The fact of the matter is that I think as Christians in the arts, what we produce comes from the core of a confessional heart. I am not saying that we're saints; but I like to look at it that way as opposed to looking at some kind of formula for Christian art. If, because I am a Christian, I cannot do a face of Christ and I cannot do any nudes, then we should talk again sometimes.

What really makes you passionate about your work? What

really inspires you to create?

Saying "passionate" ... is like a kid having found a new thing, a new situation, a new little angle on what a toy can do; things in real life that happen open you up to new ideas.

For instance, say I have a piece of cloth and I pull out one little strand and it just happens to be the most awesome color; then I am inspired.

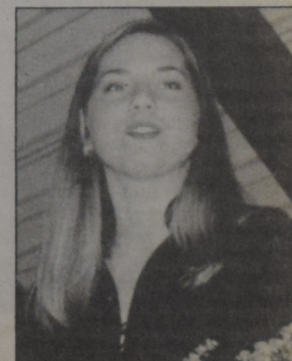
For the last dozen years I have been doing things on Psalm 104, and that came about because I saw a little piece of jewelry. I had already been thinking about Psalm 104, and then I saw the jewelry that had a little stone in it that looked like a bird with a little circle around it. So I combined the jewelry along with my thoughts.

How do you collect your ideas for future works?

I draw all the time, wherever I am. I have pieces of paper in my pockets, thumbnails sketches. I cut up a large piece of paper into 30 pieces and then I'm okay for a week or so. All my thoughts get recorded that way. When I deal with symbols, icons and graphic combinations and compositions, that's what makes me tick: a large piece and you split that, you go one way; you make that acceptable to you. It is the same way if you are working on a 200- by 30-foot wall; you break up the wall and make it acceptable to you. That is what happens; you see that in my paintings.

Do you have any plans for future works?

I want to put together a series on the Stations of the Cross in order to submit them to one of the Roman Catholic cathedrals. The mural painting will continue until such a time as I get tired of it, I suspect.



Redeemer student curator Corine Vreugdenhil.



The March 15 reception brought together many friends who wanted to meet Matt Cupido (with hat).

Feature

A Christian who does art

Bert Witvoet

Gerald Vaandering does not like to paint crosses and religious symbols to tell people that he is a Christian artist. He implicitly trusts that the fact that he is a person who loves the Lord Jesus Christ and accepts the teachings of the *Heidelberg Catechism* will at least go into the makings of his art, and perhaps it will come out too. He's relying on the quality of honesty, being himself while he works. But he hesitates to call his work Christian art. "I'm

a Christian doing art," he says.

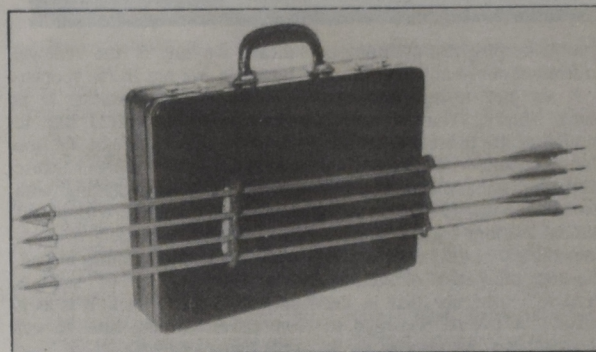
A few strangers have, on seeing his art, said that they felt that he was doing something spiritual or that he was a Christian. That pleases Vaandering, who in no way thinks of his art as being neutral.

At the moment his preoccupation in art is with the theme of materialism and hoarding, which he gets at through painting business people set against the wax hintings of pictographs. He's relying on the fact that pictographs are thought to have

been religious expressions.

Not that Vaandering is singling out business people as materialistic people. "I include myself in these paintings," he says. "I get at the economic dimension of our lives this way."

He's thinking of doing a work that uses the Toronto stock exchange but with church-like arches as background to get at the religious dimensions of commerce. Is he also beginning to search for more explicit clues to his Christian faith in this way?



Arrows with Briefcase — 1996.

Pictographs: an exhibition about more than physical needs

Gerald Vaandering

When I started this project I was simply dealing with

people's need to hunt — to maintain subsistence survival. I focused on the theme of the an-

cient/modern day hunter. We all need to hunt because we all need to eat.

But then, as I spent more time with the pictographs in the books I had found and on the cliffs that I had visited, and as I worked in my studio with the actual photographs and tracings I had taken of the pictographs, and the hundreds of photos I had taken of people on our streets, I started to realize that this project was about more than physical needs.

"The hunt" is not just a matter of smelling the air, following the tracks, loading the weapon and taking the prey. It's a point of view. It's a metaphor for life or living; It's not naive hand-to-mouth subsistence.

I would suggest that how we hunt or pursue a living — with what intent and at what cost we try to insure success, and how we live with the success or failure of it — will show who we are. This is culture.

engages are not as much about variance or differences as one might first suspect; they are more about universals. We have always had the need to eat, as well as express ourselves culturally. This is life, no matter who we are or from where we come. Unfortunately, today, economics is becoming an expression of our culture — our world-and-life view point.

Grace hasn't changed

I am using radically different world-and-life view paradigms to facilitate a discussion about who we are as people today. The arts do more than decorate the world we live in: they provide a context in which we can see ourselves. The pictographic images under them bring us back into a context that compels us to assess who we are and

from where we come.

People are people — we still have the same basic needs we have had since the beginning of time. We just define those needs differently. We are essentially the same today as we were when we were first created many years ago. History (both biblical and secular) shows this to be true.

Technology, language and social structures have changed, but these do not change the primary elements of humanness. We still respond to being created, we still mess up, and we are still saved by grace and nothing more.

Gerald Vaandering is a London, Ont., artist whose works were on display at the Hamilton Artists Inc. Gallery in Hamilton, Ont., until March 23, 1996.



Dividend/Pictograph II — (48" x 72"), 1994. Wax encaustic over photo emulsion.

Variances and universals

These are works that, while largely photographic, cannot really be considered photographically based images. They depict contemporary people juxtaposed to images of actual pictographs. The end product is a combination of layers of wax over a photographic base. The contrast of photography, a chemical process/expression, to wax/encaustic, an organic expression (in terms of imagery as well as medium), is strong.

But the tensions the work



Pictograph — (129" x 86"), 1994. Encaustic over photo emulsion.

Feature

Artist brings Christ's Passion to the contemporary city

Marguerite Witvoet

When so many churches seem to be focusing their energies on being "relevant," the idea of commissioning a series of oil paintings depicting the Passion of Christ — reviving a tradition which began with the earliest Christians — may seem antiquated. Yet St. David's Anglican Church in Vancouver has done exactly that.

St. David's commissioned a 14-piece set of oil paintings called *The Way of the Cross* from local artist Chris Woods. The set was recently displayed at the Diane Farris Gallery in Vancouver before taking its place at its permanent home at the church.

Woods does not confess to be a Christian (see accompanying interview). But he says he has always been interested in "the ritual behind pop culture."

"I am quite interested in our fast-food/get-it-quick society and the way it shapes us as people. I am also interested in looking at this culture with a mystical and reverent sense.... I hope to be myth maker for modern consumerism."

Ritualizing pop culture is one thing, but receiving a request for a modern version of the Passion of Christ is another. Woods

confesses to some apprehension at first, saying his initial reaction was "positive, yet inwardly I was a bit frightened."

He began researching the project by "reading the four Gospels in the New Testament of the King James Bible to better understand the story of the Crucifixion and to make sure I got all the details correct.... Even though the paintings were to take place in a modern setting, I wanted the story depicted in my paintings to be historically accurate."

In his set of 14 paintings, Woods combined studio shots of characters representing the various personages in the Crucifixion drama (using models of his friends and family) with previous photos of urban backgrounds within downtown Vancouver. To finish, he designed a set of frames which "would not only complement the paintings, but protect them as well." The project took three years, or approximately 15 months of work, to complete.

Via Dolorosa

The tradition of commemorating visually the various "Stations of the Cross" — Christ's journey from condemnation by Pontius Pilate, to Gol-

gotha, and eventually to the tomb — developed from a practice of early Christian pilgrims visiting these sites in the Holy Land, according to Father James Penrice, parish priest at St. David's.

In a fitting recognition of the

geographical origins of the Stations, Woods sets his version in a recognizable arc of locations throughout the city of Vancouver, beginning with Christ's condemnation at the steps of what is now the Vancouver Art Gallery (the old courthouse), a

neoclassical structure reminiscent of ancient Rome.

Christ's journey with the cross takes him past BCE Place, through the busy downtown streets of Robson and West Georgia, past the church which

Continued on page 14...

An interview with Chris Woods

Marguerite Witvoet

What type of faith environment did you grow up in?

My family on both sides comes from the Anglican tradition — I was baptized in the Anglican church — but we were never regular churchgoers. It was pretty much neutral; [religion] was something that never occurred to me, it's never been something that I thought much about. It was not like growing up Catholic and then rebelling against that; there was nothing to rebel against. I'm still not a practising churchgoer.

Why would a self-described non-churchgoer accept a commission to do a series of paintings dedicated to Christ's life? What was it that attracted you to the project?

As an artist, when you study art history, particularly Western art history, you study Christian imagery. You study it day in and day out. From the 19th century backwards, the prime focus of art is Christianity, so doing a series on Christian imagery did not strike me as odd.

Did you feel any concern about conflict of beliefs in telling the story of Christ?

Not really. It's not that I disagree with Christianity — I would describe myself as someone with Christian values — it's just that I was neutral enough that it didn't matter. I was never there to dispute the story; I stuck to the artistic side of it. But I can't say that I never thought about the story.

There's a quote in Christian Info News in which you say that "the jury's still out" on your religious beliefs. Is that an accurate description?

Yes, I don't think there's been a great spiritual change in me [since taking on the commission]. I know I'm very interested in Bible stories and the stories of Jesus. It's a spill-over of my research — I wanted to better understand everything he did or said so that I could better portray him. I'm interested in the need of people to turn to powers greater than themselves. I'm very aware of spirituality.

Non-believing artists and composers have created works which are now regarded as seminal religious statements of faith. Do you find this tradition to be strange?

Not strange as much as I feel honored. It's exciting to be painting art works that will actually be used, that will have a devotional rather than a merely decorative purpose. It was shocking at first — you don't expect a painting to be regarded as a holy project. But then, I'm just the technician. You don't necessarily hire a Christian to build a church, you get the best person to do it.

Do you feel there is a split between art and religion?

Art in church is not in vogue. I don't know a lot about it, but I don't think there are a lot of commissions, especially from smaller churches which do not tend to have the resources to support a project of that nature. Most churches seem to stick to traditional imagery; it's rare to have a modern version.

How about the reverse? How does art view spirituality?

I think a lot of artists consider themselves to be spiritual in nature, but not specifically Christian. Christian imagery does not show up any more than any other type. Modern art is very individual, it's hard to make generalizations. Artists are not following a trend as they did in the Renaissance. But I would say that spirituality is something that is very prevalent in a lot of paintings.

What about your works? In your artistic statement you state that you are interested in the ritual behind pop culture.

Yes, I'm interested in the pseudo-spiritual devotion of consumerism.

Is that an ironic comment or is this something you believe in?

I would say both. I'm interested in the need of humans to believe. In many ways, buying and consumerism have replaced the traditional church; I think this is subconscious more than conscious. But it's almost a hollow pursuit. It purports to make you happy, save you, make you a better person. It's a false savior.

What are you working on now that The Way of the Cross has been completed?

I'm back to my regular theme of the worship of pop culture.

With a greater understanding of the alternative?

Yes. It has opened my eyes to doing things I don't normally do. It has "broken the mold," so to speak. I feel a lot freer.



Jesus meets the women of Jerusalem



Chris Woods: Bringing Christ's Passion to the contemporary city

...continued from page 13

commissioned the work, and ending at Vanier Park where the Crucifixion scene takes place against the backdrop of the Vancouver skyline. A sewer pipe serves as Christ's tomb.

What's the message?

Woods portrays Christ's accusers as young, white, clean-shaven "Top-Gun"-type recruits in urban camouflage: they wear the typical 'depersonalized' uniform of the business world; their natty, dark suits and crisp white shirts are lifted from complete monochromacity only by the foreboding red of their ties.

Those who are compassionate to the plight of Jesus are much more colorful, both in their ethnic origins and in their expressive, casual dress.

The message seems to be that the truth lives among those who wear dreadlocks, jeans and sandals — a message that could be considered counter-discriminatory by anyone who carries a briefcase and works in a more upscale environment.

Though Woods might be criticized for easy symbolism, it's true that Christ's message has always centred around the disenfranchised, and condemns

those who hold power for power's sake.

Stepping out of the gallery into the traffic of downtown Vancouver, I see the faces of ordinary passers-by engrossed in their private thoughts as they journey past the same blue sky, grey office buildings and green grass that form the backdrop of the paintings inside. For a moment I think I'm looking at another Chris Woods painting.

I wonder: What story is being played out in these lives? How would I react if I were witness to the brutality of Christ's Passion today? How do I react on a day-to-day level to the passions (sufferings) of others? Suddenly everything looks new. Small actions seem momentous; ordinary scenes appear historic; every person is a potential Christ figure.

For the parishioners of St. David's, pondering *The Way of the Cross* will allow the possibility of seeing constant newness in the ancient story of Christ's sacrifice.

Marguerite Witvoet is a musician currently living in Vancouver. She specializes in contemporary attempts to revive the ancient forms of opera and music theatre.

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'CPR strawberries' are for the birds



Agricultural

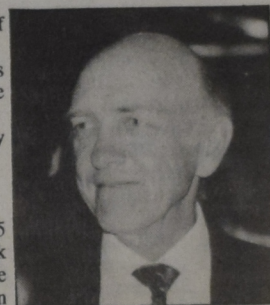
Housekeeping

Vern Gleddie

Vern Gleddie

Growing up near the main line of the Canadian Pacific Railroad (CPR) in southern Alberta, I quickly learned how dominant the railroad was in local agriculture and culture. Later on I learned what an integral part of Canada the CPR has been from the beginning.

Everyone depended on the railroad, so much so that even prunes became known as "CPR strawberries." Prunes were an affordable dessert during the dirt-poor 1930s, readily available, and were brought in by rail. Prunes were a symbol of the poor existing by the grace of the rich CPR.



Santa Claus came to town

In 1881 the federal government gave the CPR \$25 million, 25 million acres of land (including mineral rights) and existing track worth \$40 million to build a railway across Canada through the Rocky Mountains. The rail company was enticed to extend on through the mountains to the coast for further considerations, such as \$3,404,720, subsidized freight rates (the Crowsnest Agreement of 1887), and a mine and smelter at Trail, B.C. The B.C. government chipped in 22 million acres, including 6,000 acres of today's downtown Vancouver.

Millions of acres of land were grouped between Medicine Hat and Calgary by the federal government and given to the CPR in lieu of some of the acres allotted along the rail line. The railroad needed farmers producing products for transport and the government was anxious to settle the prairies. The two bodies launched an ambitious advertising campaign, taking liberties with the truth. For instance, the climate of Southeastern Alberta was represented to be so moderate that a land surveyor could routinely leave papers on a stake and not have them blow off. Advertising brought hundreds of farmers flooding in from the U.S. to take up homesteads in the driest part of Alberta. Within a few years they were gone again, dried out and bankrupt.

Government makes CP rich

Most large companies grow by take-over of other companies, but Canadian Pacific grew by developing the gifts it received from governments. And so eventually CP was reaping profits from oil and gas, timber, coal, minerals, huge real estate holdings (much of it in prime mid-city locations), airline and ocean transportation.

The CPR experience is another example of elected governments which do not govern, but try to fit into the moneyed scheme of things. Admittedly, however, during the original rail-building grant days, Ottawa was at least motivated by some national interest, that being to tie the country into a unit by rail. At that time American railways were already making forays up into the mountain valleys of B.C. for the mineral wealth there, and were it not for the timely action of the Crows Nest Agreement, what we know as B.C. today may not have joined Canada.

But now that Canadian Pacific has hived off all holdings into various other companies, it is convenient for CP Rail to lament poor returns and to drop services. The difficulty for citizens, however, is to accept government oblivion to the great wealth held by CP stemming from grants and subsidies, and consequent allowance of the rail company to drop branch lines and passenger service, and to raise rates arbitrarily.

There is also physical damage resulting from collusion between government and the rail company. The many thousands of arid acres broken in southeastern Alberta, because of land promotion, were within a few years abandoned and have not fully recovered to this day. More and more communities are dying as railroad branch lines are torn out and trucks are used to haul grain long distances. We are well into a highly subsidized road system of transport. Government builds and maintains the roads pounded down by heavy "B trains" hauling today's grain to centralized storage.

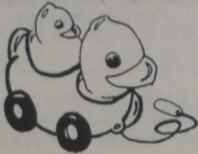
Eating prunes again

Farmers are being asked to make huge sudden adjustments as freight rates double and branch lines are abandoned. Amazingly, they are protesting little. Perhaps their silence has to do with recent dramatic increase in grain prices and the current government payout of about \$20 per acre in lieu of the withdrawal of the Crow subsidy.

Look for "CPR strawberries" to be on the menu again as the surviving farm families try to find ways to eke out an existence in the shadow of oligopolistic giants that stalk the land, assisted by their friends in high places.

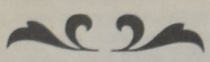

Vern Gleddie is a third generation prairie farmer, rancher and railway watcher.

Classifieds

Classified Rates	Births	Obituaries	For Rent	Job Opportunities
<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries . \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>NYDAM (DYKSTRA):</p> <p>"From the fulness of His grace, we have all received one blessing after another" (John 1:16).</p> <p>Rick and Renata give thanks for another life given from the Father's hand. Our new gift from God</p> <p>LOGAN RICHARD</p> <p>was born on Friday, March 15, 1996, weighing 8 lbs., 1 oz. A little brother for Jordan and Jodie. Sharing our joy are Grandpa and Grandma, Ray and Irene Nydam of Strathroy, Ont. (5th grandchild), and Opa and Oma Jack and Sadie Dykstra of St. Thomas, Ont. (10th grandchild).</p> 	<p>Drachten, Fr. Jarvis, Ont. 1937 - 1996</p> <p>The Lord called unto himself, his child</p> <p>ALLAN SLOFSTRA</p> <p>He died peacefully, after a long and courageous battle with cancer, on Friday, March 8, 1996, at his home in Jarvis, at the age of 58 years. "That I may dwell in the house of the Lord all the days of my life" (Ps.27:4).</p> <p>Loving husband of Beverley (Van-Dyk) Slofstra.</p> <p>Dear Heit of: Irene & Paul Veldhuis — Mount Hope, Ont. Eric & Lisa Slofstra — Port Dover, Ont. Mitchell & Kayla Slofstra — Jarvis, Ont. Sophia Slofstra — Hagersville, Ont. Loving Pake of Steven, Stephanie, Nathan and Klainssa.</p> <p>Funeral service was held on March 11, 1996, in the Ebenezer Chr. Ref. Church of Jarvis, Ont., Rev. R. Praamsma officiating.</p> <p>Correspondence address: Mrs. Bev Slofstra, 139 Talbot St. E., Jarvis, ON N0A 1J0</p>	<p>BERGENTHEIM TE HUUR VOOR VAKANTIE:</p> <p>Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergen-theim, Overijssel (ongeveer 12 km van Ommen).</p> <p>Voor volledige informatie bel of schrijf naar:</p> <p>J. Snijders 651-4 Ave. E. Brooks, AB T1R 0H4 Phone: (403) 362-4052 or (403) 362-2653</p>	<p>Does a Christian workplace interest you?</p> <p>Durham region family farm seeks full-time employee to join team in operating dairy, broiler and cash crop farm. Regular hours, excellent 3-bedr. home provided, near church and school. Successful applicant must be an energetic responsible worker.</p> <p>Contact Youngfield Farms Ltd. (905) 986-4853</p>
	<p>Anniversaries</p> <p>1951 March 27 1996</p> <p>With thanks and praise to the Lord we wish to announce the 45th anniversary of our parents and grandparents</p> <p>JOHN and JEAN SNAAK (nee HOEKSEMA)</p> <p>"It is good to give thanks to the Lord and sing praises to your name, O Most High; to declare your loving kindness in the morning and your faithfulness every night" (Ps. 92:1-2).</p> <p>Don & Wendy Holzer</p> <p>Tamara, Sarah Bill & Desiree Snaak Melanie, Jeffrey Arnold & Grace Veen Danielle, Matthew, Lauren</p> <p>Address: 199 Patterson Road, Barrie, ON L4N 1R7</p>	<p>Jarvis March 8, 1996</p> <p>At the age of 58, our dear brother-in-law</p> <p>ALLAN SLOFSTRA</p> <p>went to his Lord to his mansion in Glory after a courageous battle with cancer.</p> <p>We pray that the Lord will strengthen his dear wife Beverley Slofstra (nee Van Dyk) and their children.</p> <p>Ida & Harry Beimers — Brighton, Ont. Jerry & Freda VanDyk — Cambridge, Ont.</p> <p>Ate & Nelly VanDyk — Eindhoven, the Neth.</p> <p>Robert & Willy VanDyk — Kingston, Ont.</p> <p>Ria & Piet Kroneman — Nijmegen, the Neth.</p> <p>Akke & Peter Tjepkema — Amersfoort, the Neth.</p> <p>Taapke VanDyk — Amsterdam, the Neth.</p> <p>Geertje & Jan Oudega — Rotterdam, the Neth.</p> <p>Dreves & Marian VanDyk — Nuenen, the Neth.</p> <p>"He who dwells in the shelter of the most High, shall rest in the almighty" (Ps. 91:1).</p>	<p>Vacations</p> <p>GOING TO HOLLAND FOR VACATION?</p> <p>Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure.</p> <p>CENTRALLY LOCATED near APELDOORN, year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-0195.</p>	<p>Seeking a New Employee</p> <p>Maple Grove Components and Assembly Ltd. is a new company which currently specializes in plastic injection moulding of small components. We are a 24-hour a day, 5-6 day per week operation with long-term growth potential. We are looking for a conscientious person who is looking to work for a small company, who is willing to learn and contribute to the growth of our company. The employee must be responsible and able to work with minimal supervision. Please send resumes and references to 138 Concession St.E. (Maple Lane), Tillsonburg, ON (Att.: John Bouwers).</p>
	<p>Obituaries</p> <p>After a long battle with cancer, the Lord took home to be with Him, our wife, mother and grandmother</p> <p>ANN FLIKKEMA</p> <p>on March 17, 1996.</p> <p>Wife of Peter Flikkema.</p> <p>Mother and grandmother of: Janet Hamilton — Brampton Stephanie, Sean, Peter Winnie & Bill Bell — Atwood Melissa, Andrew, Rachel, Steven Sandra & Ed Szczepanowski — Brampton Danielle, Rebecca, Amy Jim & Carolin Flikkema — Brampton Benjamin, Lindsay, Kristen Yvonne Ritskes — Brampton</p> <p>Correspondence address: Peter Flikkema, 9408 Chingacousy Rd., Brampton, ON L6V 1A1</p>	<p>Personal</p> <p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p>Cottages</p> <p>Cottage — to rent — very clean and on beautiful lake. One hour north of Bancroft. Canoe and rowboat included.</p> <p>Phone (905) 648-5869</p>	<p>Aldershot Greenhouses Ltd.</p> <p>a well-established greenhouse operation, has an immediate opening for a GROWER to work in our pot mum and pot rose production. The successful applicant should possess a strong work ethic, be self-motivated and a team player. Position requires basic horticulture knowledge and "hands-on" experience. Mail or fax resume to:</p> <p>Aldershot Greenhouses Ltd. 1135 Gallagher Rd. Burlington, ON L7T 2M7 Fax: (905) 632-4022 Attn.: Len VanderLugt</p>
			<p>Job Opportunities</p>	
			<p>Worship Director</p> <p>Burnaby Christian Reformed Church, an evangelical congregation with a reformed tradition, using a blend of contemporary and traditional worship styles, seeks a half-time worship director to develop and give leadership to the worship ministry of our church. The successful candidate must be an accomplished musician with good organizational and teaching skills. Please send letters of interest by May 1, 1996, to: Worship Committee, Burnaby CRC, 5825 Nelson Ave., Burnaby, BC V5H 3H6</p>	
			<p>Look for our Calendar of Events on page 19....</p>	

Share your
family
news in 1996
with the rest
of us.
Place an ad
in C.C.

Classifieds

Travel	Teachers	Teachers	Teachers	Teachers
Travel partners wanted Young adults, age 20-30, interested in travelling around Britain any time during April-June 1996, call Yvonne at (519) 453-9615.	HAMILTON, Ont.: Calvin Chr. School invites teacher candidates to apply for the following positions: Primary Division — full-time Junior Division — 40% position Intermediate Division — 40% position CCS has served the Hamilton area since 1952 and has a current student enrolment of approx. 335 students. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library/resource, and music specialist support. If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal: Mr. A. Ben Harsevoort Calvin Chr. School 547 West Fifth St. Hamilton, ON L9C 3P7 Phone: (905) 388-2645 Fax: (905) 388-2769	LACOMBE, Alta.: Lacombe Chr. School, situated in the town of Lacombe in central Alberta and serving 350 students in K-9, invites applications for a Jr. High (7-9) Math/Computer teacher for the 1996-97 school year. Possible openings are also anticipated in the elementary (1-6) grades. Please send applications and inquiries to: John Piers, Principal Lacombe Chr. School 5206-58 Street Lacombe, AB T4L 1G9 Phone: (403) 782-6531 Fax: (403) 782-5760	PRINCE GEORGE, B.C.: Cedars Chr. School has full-time and part-time opening at the junior/senior high school level in English, Physical Education/Athletics, Chemistry, Biology, Business, Math, French. Applicants must be eligible for membership in the B.C. College of Teachers and should have the ability to teach from a Christian perspective. Please send in resumes, including a Christian Education Philosophy statement to: Cedars Christian School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729	ROCKY MOUNTAIN HOUSE, Alta.: Rocky Chr. School, an interdenominational school (K-9) with 170 students, invites applications for the following teaching positions for the 1996/97 school year. A definite vacancy in lower elementary, possible openings in upper elementary and junior high (English, health, drama, computer skills). Interested applicants should send resume, references, philosophy of Christian education and statement of belief to: Bill Slofstra, Principal Rocky Christian School 5204-54 Avenue Rocky Mountain House, AB T0M 1T3
For Rent Apartment for rent in Fenwick, Ont. One bedroom. Fridge and stove. \$400. Available May 1, 1996. Call (905) 892-8215		MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8. With a preference towards experienced teachers, we are now accepting applications for definite teaching positions in the intermediate and Middle School grades. Please send resumes to: Rod Berg, Principal Haney-Pitt Meadows Chr. School 12140 203rd Street Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 or Fax: (604) 465-1685	RED DEER, Alta.: Red Deer Chr. School has possible openings in the primary (K-3) and intermediate (4-6) divisions for the 1996/97 school year. Interested individuals should direct their applications or inquiries to: Mr. R. Duggan, Principal Red Deer Chr. School 14 McVicar Street, Red Deer AB T4N 0M1 Phone: (403) 346-5795 Fax: (403) 347-3003	SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has openings in the areas of industrial education, social studies, Bible/religious studies and possible openings in English and art for the 1996/97 school year. Applicants should send resumes to: Mr. Al Boerema, Principal Fraser Valley Chr. High School 15353-92 Avenue, Surrey, BC V3R 1C3 Phone: (604) 581-1033
Teachers CHATHAM, Ont.: Chatham Christian High, an interdenominational school, grades 8 to OAC, invites applications for a French teacher for September. This position is for one semester, to fill in for a maternity leave. Please send resume to: Bruce Mitchell Chatham Chr. High School 90 Park Avenue East Chatham, ON N7M 3V4	LACOMBE, Alta.: Central Alberta Chr. High School invites applications for a full-time teaching position in either the humanities or sciences. This staff position is required as a result of growth in our grade 10-12 school. Consider joining an excellent staff who have the support and encouragement of a caring society. We all work together to provide a culture of learning and nurture to a great group of 80+ students. Applicants should be teachers that have the ability to teach from a Christian perspective rooted in the Reformed tradition. Eligibility for an Alberta Teaching Certificate is required. Please send resumes to: Jack Vanden Pol, Principal Central Alberta Chr. High School 22 Eagle Rd., Lacombe, AB T4L 1G7 Phone: (403) 782-4535 Fax: (403) 782-5425	ORANGEVILLE, Ont.: Orangeville Chr. School invites applications for possible teaching positions at the primary level and at the junior level. The ability to teach music (instrumental and vocal) would be an asset. Please send a letter of application and resume to: Mr. George Hoytema, Principal Orangeville Chr. School P.O. Box 176 Orangeville, ON L9W 2Z6 Phone: (519) 941-3381	SARNIA, Ont.: Lambton Chr. High School needs a science teacher and possibly a physical education teacher for the 1996-97 school year. Please address all inquiries and applications, including a statement of faith, to: Mr. Wayne Drost, Principal Lambton Chr. High School 295 Essex St. Sarnia, ON N7T 4S3 Phone: (519) 337-9122	TERRACE, B.C.: Centennial Chr. School invites applications from committed, Christian educators to fill definite openings for the 96/97 school year in the following areas: Grade 4 - 10 Art Grade 4 - 10 French Grade 4 - 10 Learning Assistance/Resource These positions could also involve teaching duties in other areas. Additional openings for classroom teachers are anticipated at primary and intermediate levels. Centennial Chr. School presently offers Christian education to approximately 260 students in Kindergarten - Grade 10. The addition of Grades 11 and 12 is being planned. Please contact: Centennial Chr. School Frank Voogd, Principal 3608 Sparks Street Terrace, BC V8G 2 V6 Phone: (604) 635-6173 Fax: (604) 635-9385
Miscellaneous 				
Kerkdiensten op cassette in de Nederlandse taal U kunt zich nu abonneren op deze prekdienst, b.v.: a) een cassette iedere week; b) twee cassettes maandelijks; c) een cassette maandelijks. Prijs \$3.50 per cassette (plus \$1.50 als u de cassette wilt houden) Voor inlichtingen schrijf naar: Jack & Lenie Brouwer 27 Alpaca Drive Scarborough, ON M1J 2Z8 of bel: (416) 289-0706 Luister naar het programma Zingend Geloven Toronto: CHIN FM 101 Elke Zaterdag 8:00 a.m. Belleville: CJLX-FM 92.3 FM Zondag 7:00 p.m. Kingston: CFRC-FM 101.9 FM Zondag 12:00 middag				
	ADDRESS CHANGE Please use this form and allow four weeks for processing request. Attach your present label here. please print Name: _____ New address: _____ City: _____ Prov.: _____ Code: _____ Mail to: CHRISTIAN COURIER 4-261 Martindale Road St. Catharines, ON L2W 1A1 New address is in effect (Date) _____			
			VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has potential openings for a full- or part-time French teacher, a part-time music teacher and a full-time opening at the primary level. Please send your resume to: Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6 No applications by fax, please.	 Toronto 416-224-5211 Toll-Free (Canada wide) 1-800-667-2525 Fax 416-224-0842 Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business & Vacation Travel

Classifieds

Miscellaneous

Miscellaneous

Miscellaneous

Miscellaneous

Miscellaneous

PRINCIPAL

Calvin Christian School, Drayton, Ont., announces a definite opening for a **Principal** for **September 1996**. Calvin is an interdenominational school providing education to 180 students in K-8. Principal has teaching responsibilities. Respond to:

Mrs. Linda van de Pol
R.R. #2, Moorefield, ON N0G 2K0
Phone: (519) 638-3127

Co-ordinator of Congregational Life

Surrey Christian Reformed Church is seeking a **co-ordinator (m/f)** for a **full-time contract position** with a two-year term renewable on an annual basis.

Responsibilities include training and developing leaders for our small group, networking and other programs. This includes development and sourcing of materials and programs to support the training.

The position will also be key in establishing processes to tie our ministries to our Statement of Purpose and Goals.

Do you have a passion for motivating and enabling people? Do you have good administrative skills and experience in providing training?

We would like to hear from you. Please contact our Implementation Team, c/o Mike Harskamp.

Applications for this position must be received by **April 15, 1996**. Please contact us to request an information package which describes the position and our church community. Please state expected remuneration when applying.

Co-ordinator of Congregational Life
c/o Surrey Christian Reformed Church
15680-91 Avenue, Surrey, BC, V4N 2X2
Fax: (604) 930-2476

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

DUNCAN-CKAY.....	10am	1500
Burns Lake-CFLD.....	9:15am	1400
Kitimat-CKTK.....	8:30am	1230
Osoyoos-CJOR.....	8:00 am	1490
Penticton-CKOR.....	8:00 am	800
Port Alberni-CJAV.....	7:00 pm	1240
Prince George-CIRX.....	7:00am	94.3
Princeton-CHOR.....	8:00 am	1400
Smithers-CFBV.....	9:15am	1230
Summerland-CHOR.....	8:00 am	1450
Vancouver-CJVB.....	7:00 am	1470
Vancouver-1fm.....	7:00 am	103.3
Vernon-CJIB.....	9:30pm	940

ALBERTA

Brooks-CIBQ.....	8:00am	1340
Edson-CJYR.....	10:00am	970
Ft. McMurray-CJOK.....	8:30 am	1230
High River-CHAB.....	6:30 pm	1280
St. Albert-CHMG.....	8:00 am	104.9

SASKATCHEWAN

Estevan-CJSL.....	8:00am	1280
Weyburn-CFSL.....	8:00am	1190

MANITOBA

Altona-CFAM.....	9:30am	950
Steinbach-CHSM.....	9:30am	1250
Winnipeg-CKJS.....	9:15am	810

ONTARIO

Atikokan-CFAK.....	9:30am	1240
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Burlington-CING (fm) ...	7:30am	107.9
Chatham-CFCO.....	6:00 am	630
Fort Frances-CFOB.....	9:30 am	640
Guelph-CJOY.....	8:30am	1460
Hamilton-CHAM.....	7:30am	820
Kapuskasing-CKAP.....	9:00am	580
Kingston-WLKC.....	7:30 a.m	100.7
Newmarket-CKDX.....	9:00 am	1480
Oshawa-CKAR.....	8:00am	1350
Owen Sound-CFOS.....	10:30am	560
Pembroke-CHVR.....	10:00am	350
St. Catharines-CKTB.....	7:30pm	610
Samia-CHOK.....	7:30am	1070
Stratford-CJCS.....	8:45am	1240
Windsor-CKLW.....	8:30am	580
Wingham-CKNX.....	10:30am	920
Woodstock-CKDK (fm) ...	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN.....	9:00am	790
Saint John-CHSJ.....	9:30am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY ...	7:00am	630
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QUEBEC

Montreal-CFQR (fm).....	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY.....	6:00am	1420
Kentville-CKEN.....	8:30am	1490
Middleton-CKAD.....	8:30am	1350
New Glasgow-CKEC.....	7:30am	1320
Sydney-CJCB.....	8:00am	1270
Weymouth-CKDY.....	8:30am	103.1
Windsor-CFAB.....	8:30am	1450

FRENCH RADIO:

Perspectives Réformées

ONTARIO

Cornwall-CFXX.....	9:30am	1170
Timmins-CRCL.....	9:30am	620

QUEBEC

Montreal-CHRS.....	8:00am	1090
Valleyfield-CFLV.....	8:45am	1370

TELEVISION:

Faith 20-TV

(Monday to Friday)

Ontario.....5:30am
on the Global TV Network
Check your local listings for cable outlets airing Faith 20.

Vision-TV

(every Saturday)

British Columbia.....	7:00 & 10:00pm
Alberta.....	8:00 & 11:00pm
Sask. & Manitoba.....	6:00 & 9:00pm
Ontario & Quebec.....	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm



THE
BACK TO GOD
HOUR

P.O. Box 5070, Burlington, ON
L7R 3Y8 (905) 336-2920

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time. As in previous years *Christian Courier* will carry the **Summer Job Market** section in the Classifieds. We urge you to check this section until **May 24**.

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as brief as possible! Please note:

- 1) We will run your ad in up to four (4) issues of *Christian Courier*.
- 2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.
- 3) Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for \$5 x the number of weeks you wish us to run the ad (maximum \$20, GST incl.).

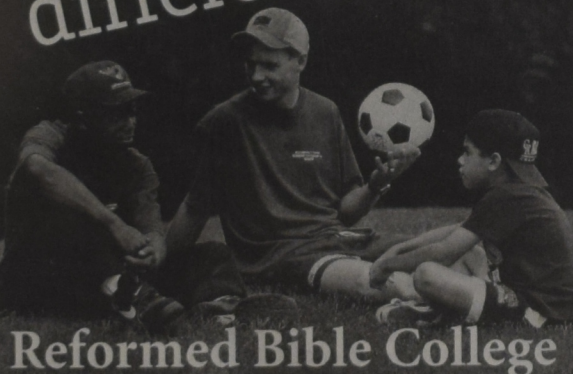
Good job hunting!
Stan de Jong
Manager

Attention: Employers

This summer why not hire a student to help ease your workload and get some extra things done? This spring, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

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PRACTICAL: Hands-on experience in ministry; professors with real life experience; Bible major; foundational college courses; accredited; affordable.

PERSONAL: Community of believers sharing a ministry focus, size conducive to easy interaction; contacts that last a lifetime.

Call our Admissions Office at 616-363-2050.
3333 East Beltline NE, Grand Rapids, MI 49505

Classifieds

Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous
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Attention:*Campgrounds
and
Resort Areas*

With summer 1996 not that far away, we plan to group your advertisements in the **April 19, 1996**, issue. The advertising deadline is **April 10, 1996**.

Many *Christian Courier* readers will soon be making 1996 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong, Manager

Smithville District Christian High School

6488 Smithville Road, Smithville, ON L0R 2A0
(905) 957-3255

As the Lord has blessed us with an increase in enrolment, we are soliciting applications for the teaching positions in the following areas for the 96/97 school year.

- Physical education and a combination mathematics and/or science and word processing.
- Science with the possibility of a combination of the above courses.
- a 2/3 science position for semester 1 only.

Direct your application and or your inquiries to
Marc Strooboscher, Principal SDCH.

Kerkdiensten op Videocassette

in de Nederlandse taal vanuit Nederland, aangepast op het Canadese VCR systeem VHS-SP. Schema voor 1996 op aanvraag. Prijs per video \$20 (incl. verzendkosten). Voor inlichtingen schrijf of bel naar:

STICHTING ZENDTIJD VOOR KERKEN
c/o T. (Charlie) Wendel, 498 Bunting Road, St. Catharines,
ON L2M 3A8. Tel.: (905) 937-4583

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For more information and a free brochure, call the
Redeemer Foundation at 1-800-263-6467 or 1-905-648-2131.

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and a chance to talk with
others in a similar situation?



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1 800 565-3000

The Parkinson Foundation of Canada

Hamilton District Christian High School

We continue to experience the blessing of a growing student population. This privileged situation allows us to solicit applications for full-time teaching positions. We are interested in teachers with one or more of the following areas of expertise:

SCIENCE, BIBLE or ENGLISH

We prefer qualified professional teachers who enjoy interaction with young adults, who view teaching as a craft that requires constant refinement and who delight in the service of our Master, Jesus Christ.

Please respond in writing to:
Mr. Jim Vanderkooy, Principal
92 Glancaster Road, Ancaster, ON L9G 3K9
Fax: (905) 648-3139 prior to April 5, 1996.

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John Hovius
Lawyer, Mediator

Hank Van Dooren
Social Worker, Mediator

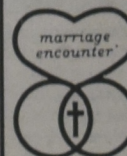
135 James St. S., #425, Hamilton, ON L8P 2Z6
(905) 526-0780 or (905) 689-3966

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April 12-14, 1996 — Holiday Inn, Red Deer

- A weekend to focus on the one you love the most;
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- Over 4,000 couples have attended a Reformed Marriage Encounter Weekend.
- For more information or to register for the next weekend call:



Bill & Robina Dieterman
(registration couple)
(403) 963-3663

"Love one another as I have loved you"
(John 15:12)

Events/Classifieds

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- March 29** The Woodstock Dutch Theatre group performs "De Kerkestraat is een Keurige Straat," a three-act comedy in the Dutch language, 8 p.m., Dutch Canadian Hall, **London, Ont.** Info./tickets (519) 462-2866 (#).
- March 30** "The Ambassadors" and the St. Catharines "Garden City Male Chorus" in concert, 8 p.m., First CRC, **Hamilton, Ont.** Programs at the door - \$6.
- March 30** "TDCH Rummage Sale," 10:30 a.m. - 1:30 p.m., At Toronto District Chr. High School, 377 Woodbridge Ave., **Woodbridge, Ont.** Check the bargains and enjoy the fellowship!
- March 30** "Worship Conference," featuring Colleen and Grace (Unity Music Ministries), at Drayton Ref. Church, **Drayton, Ont.** Registration at 9:30 a.m. Lunch and supper provided. Info./registration: (519) 848-3804 or (519) 638-5459 (#).
- March 30** Concert by the "Mattaniah Male & Boys Choir" and the "Hosanna Mixed Choir," 7:30 p.m., Melrose United Church (Locke & Homewood), **Hamilton, Ont.** Free-will offering. Info.: (905) 648-3170.
- March 31** The Mississauga Choral Society presents an all-Bach concert, 3 p.m., St. Dominic's Church, Cawthra & Atwater, **Mississauga, Ont.**, featuring Sharla Nafziger (soprano), Michael Downie (baritone) and the Sinfony Players. Info.: (905) 844-0632.
- March 31** "Palm Sunday" concert by the 100-voice "Metropolitan Choir of Praise" from Grand Rapids, Mich. (Doug Rosema, director), At 8:15 p.m., Redeemer College, **Ancaster, Ont.** Freewill offering for the OACS.
- March 31** "Sundays at Three" concert at 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton, Ont.**, featuring Joan Harrison (cello) and Heather Tewes (piano). Info.: (905) 522-9098.
- Apr. 8** Dedication of a mural, based on Psalm 46:4, by celebrated Christian artist Matth Cupido, 8 p.m., Redeemer College, **Ancaster, Ont.** Info.: (905) 648-2131.
- Apr. 12** The RC Concert Choir and the RC Alumni Choir & Orchestra will perform C.P.E. Bach's cantata "Heilig," and the Easter portion of G.F. Handel's "Messiah." At 8 p.m., Redeemer College, **Ancaster, Ont.** Info.: (905) 648-2131.
- Apr. 12-14** "Reformed Marriage Encounter" weekend, Holiday Inn, **Red Deer, Alta.** Info./registration: Bill & Robina Dieterman at (403) 963-3663. (#)
- April 13** National convention of the Christian Labour Association of Canada, starting 9 a.m., Sheraton Inn Guildford, **Surrey, B.C.** Theme: "The Challenge of Growth." Evening banquet/program starts at 6 p.m. and features a keynote address by Prof. John H. Redekop of Trinity Western University, followed by a musical performance. Info./tickets: (604) 583-5575. (#)
- April 13** "Hope Amidst Darkness," an ICS-sponsored Community Economic Development Workshop, 9 a.m.-4 p.m., at ICS, **Toronto, Ont.** Workshop leader: Murray MacAdam. Also featuring Rev. Allan Reeve. Info./registration: (416) 979-2331.
- April 13** Seventh All-Day Conference on Alcoholism, 9 a.m., Faith CRC, **Burlington, Ont.** Speaker: Dr. Rich Grevengoed. Sponsored by Family Outreach. Info./tickets: (905) 679-6490. (#)
- April 13-27** Spring concerts by the OCMA (Leendert Kooij, director) with Andre Knevel at the organ. **Apr. 13:** King. St. United, **Trenton, Ont.**; **Apr. 20:** Willowdale United, **Willowdale, Ont.**; **Apr. 27:** St. George's Anglican, **Guelph, Ont.** (#)
- April 20** "Annual Choir Festival," 7:30 p.m., Forward Baptist Church, 455 Myers Rd., **Cambridge, Ont.** Combined choirs of over 200 voices. Guest organist: Rick Dykstra. Hosted by Bethel RC Choir. (#)
- April 20** "Christian Rainbows" special meeting with speaker Dr. John Toews. Subject: "Mental Health and the Church." At 10 a.m., Can. Ref. Church, Dynes Rd., **Burlington, Ont.** Pre-reg. required - \$7. Info.: (905) 639-1075 or (519) 631-0307.
- April 27** "Ontario Christian Male Chorus Festival 1996," 7:30 p.m., Redeemer College, **Ancaster, Ont.** Don't miss this: eight Ontario male choruses participating! (#)
- April 27** "Praise and Worship Concert" with Grace and Colleen (Unity Music Ministries), 7:30 p.m., Clarkson CRC, **Mississauga, Ont.** Freewill offering in support of The Lighthouse ministry. Info.: (416) 535-6262.
- April 29** Organist Jonathan Oldengarm in recital, 7:30 p.m., Benton St. Baptist Church, **Kitchener, Ont.**
- May 1** The CRC Ladies' Societies of Bowmanville/Quinte/Ottawa hold a mini-convention, starting 9:30 a.m., in the Days Inn, **Kingston, Ont.** Theme: "Rivers of Joy." Speakers: Rev. Ch. Kooger and Mrs. Margriet VanDee. Info./tickets: Hendrika Donkersteeg at (613) 658-5829. Order before April 13!
- May 2** Noon hour organ concert by Jonathan Oldengarm, Metropolitan United Church, **Toronto, Ont.**

Miscellaneous

Miscellaneous

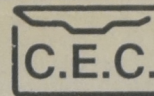


Retirement

Rev. John
and
Gertrude
De Jong

The congregation of the Smithville Christian Reformed Church of Smithville, Ont., will be honoring Rev. John and Gertrude De Jong on the occasion of retirement from active ministry after almost 35 years of service to the following Christian Reformed congregations: Iron Springs, Alta. (1961), New Holland, South Dakota (1965), Essex, Ont. (1968), Fruitland, Ont. (1972), Georgetown, Ont. (1978). Since the fall of 1988, Rev. De Jong has been our pastor in Smithville.

The congregation will be hosting a potluck supper to commemorate this occasion on Friday evening, April 26, 1996, at the Smithville Covenant Christian School. Rev. De Jong will be preaching his farewell sermon on Sunday, April 28, 1996, in the 2:30 p.m. service. An open house/reception will be held after this service. Friends, guests and former parishioners, wishing to greet Pastor John and Gertrude are invited to attend this event. For further information, please contact, Henry Lunshof, Clerk, Phone/Fax (905) 957-2202 or by mail at R.R. #1, Smithville, ON L0R 2A0



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News

Manitoba independent schools benefit from settlement of 100-year-old school question



Calvin Christian School in Winnipeg

Bert Witvoet

WINNIPEG — Three weeks ago, *Christian Courier* ran an article about funding for independent schools (CC, March 8). When John Doornbos, principal of Calvin Christian School in Winnipeg, picked up his copy of CC and saw the front-page headline: "Funding has not hurt independence of Christian schools across Canada," he predicted to one of his colleagues that the funding received by independent schools in Manitoba would not be mentioned in the article. He was right.

And what a good story we missed.

"We are the only province that has signed an agreement with its independent schools," says Doornbos. The agreement resolved the 100-year-old "Manitoba school question," which all this time had left the Roman Catholic schools in Manitoba unfunded.

New agreement

In 1986, the Catholics joined the Manitoba Federation of Independent Schools (MFIS), and together they hired a lawyer to send a petition to Ottawa, based on Section 15 of the *Charter of Rights and Freedoms*. That section spells out that every individual is equal under the law and "has the right to equal protection and benefit of the law, without discrimination based on race, national or ethnic origin, color, religion, sex, age or mental or physical disability."

The Conservative government of Manitoba, having been advised that the Catholic schools would likely win the argument, worked out an agreement with the independent schools, asking them to withdraw the petition without giving

up the equality rights they were seeking. The agreement, which came into effect in 1990, promised that the government would grant to independent schools 80 per cent of the 63 per cent funding the public schools received. This came to 48 per cent of the cost per pupil.

Four years later, the government asked if the 80 per cent figure could be renegotiated because it had become a political liability. Opponents of the funding conveniently forgot that it was 80 per cent of 63 per cent, and so the public was told that independent schools received 80 per cent funding.

A strong case

In 1994, the government worked out a new agreement with MFIS, which resulted in a formula that produces a similar result, but looks better on paper. Instead of getting 80 per cent of 63 per cent, independent schools will in 1997-98 be getting 50 per cent of the "weighted average cost" of educating a student in Manitoba.

What this means is that all 54 independent schools will send in the number of students living in each school district (each district has its own cost-per-student ratio). The government will then determine how much 50 per cent of each district cost comes to, multiply that by the number of independent school students in each district, add the total cost of all districts and divide that cost by the total number of independent school students in the province to come to a per-pupil grant.

At the moment, the agreement calls for 42.5 per cent (which results in a \$2,466 per student grant. Next year it will be 46.25 per cent, or about \$2,670 per student. In 1997 that

will become 50 per cent or an estimated \$3,000 per student. (This compares favorably with the \$1,800 per independent student in Alberta and \$2,600 in B.C.).

In addition, the independent schools get 100 per cent "low incidence funding" for severely challenged students at \$8,520 per student (Calvin Christian School has four such students), and all bus transportation is provided free as are all clinician services. Students of Calvin Christian School, which offers grades K to 9, may take life skills courses (home economics and industrial art) in a neighboring junior high school, and the school gets a \$50 textbook grant per pupil per year.

The only other Christian School International (CSI) school in Brandon benefits from a similar package.

Doornbos says that the estimated cost per pupil for his school is \$3,975. The school charges \$3,200 per family, to make up for the shortfall and to pay back a considerable mortgage.

Christian seniors' society provides fellowship in idyllic setting

Jan de Bree

DUNCAN, B.C. — Evening's Ease Court is a housing complex which focuses not only on the physical needs of those over 60 or with physical disabilities, but on fellowship and faith as well. Residents buy their homes in the court and can easily visit with neighbors, arrange meetings or game nights, and soon, will meet and exercise in a new recreational facility.

The Duncan Christian Senior Home Society, formed in 1984, runs the five-acre site which now consists of 16 "strata title" homes, eight single homes, four duplexes and the recreational facility. Construction began just two years ago; nine houses have been sold and seven more are being built. All are wheelchair accessible and range in size from 990 to 1215 square feet.

Phase 2 of the project calls



Evening's Ease Court

for an additional 19 units, including nine singles and five duplexes. A third phase will consist of an intermediate care facility for those who need some services (such as meals) provided for them.

Duncan Christian Senior Home Society is hoping to attract

Christian seniors from across Canada to Duncan's mild climate, scenic beauty and cultural opportunities. Duncan is between Victoria and Nanaimo and has the highest average temperatures in Canada.

News Digest

CRWRC received \$24 million from government

BURLINGTON, Ont. (CRWRC) — In a recent summary finance report, CRWRC revealed that it received more than \$24 million from the Canadian government over the past 10 years. CRWRC is the relief and development ministry of the Christian Reformed Church in North America.

The Canadian government funds were used in CRWRC's short-term emergency relief responses, long-term community development programs, and Canadian Foodgrains Bank food shipments. CRWRC works in more than 30 countries.

Ordinary Canadians

But CRWRC still relies mainly on members of the Christian Reformed Church in North America to carry out their programs, says Ray Elgersma, director of CRWRC Canada. In fact, that strong backing from ordinary Canadians is a prerequisite for CIDA funding, which matches members' contributions, Elgersma says.

"There is an attitude that pervades the Canadian community that government has the responsibility to address development needs in poorer countries. But there are millions of dollars annually that come from our church community. Strong support from our church constituency and ownership and accountability by our church members are aspects of our ministry that are valued by the government.

Strong values and high integrity on the field also explain CRWRC's ability to attract government funding, says Elgersma. "The moral integrity and personal conduct standards of our field personnel, their core value of stewardship which ensures careful uses of resources, and CRWRC's diligence in realizing outcomes is a positive reflection for Christian agencies and the Canadian government as they seek to empower the poor," says Elgersma.